

RELIGIO THE SOPHICAL PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

A Boston clergyman, in an evidently hastily written advertisement, asks for "A young man to take charge of a span of horses of a religious turn of mind."

The town of Peabody is about to build and operate an electric lighting plant. It will light its streets and public buildings and sell its surplus light to any who may desire it. Danvers has owned and operated a similar plant for two years, but has only lighted its streets and public buildings. Other New England towns also make light for public uses, Lewiston, Me., for instance, but none sell light to the public. Peabody will be the first town, at least in Massachusetts, to try the experiment of putting the lighting plant in the same relation to the public as the water supply.

One of the coal barons was lately questioned about the recent raising of the price of coal by the coal trust monopoly. He replied: "There was no special reason for the advance in prices; we simply put them up because we wanted to." When men enter into a conspiracy against the public to limit the output and to add to the price of an article of necessity, they do so because they "want to," and for the same reason thieves and robbers combine to get by stratagem and force what singly or by the laws of trade they could not obtain.

Rabbi Hirsch, does not believe in the sincerity of gentile lovers who adopt the Jewish faith in order to marry pretty Jewesses. He says that such additions are not desirable, but he adds: We believe that any well-meaning man who lives morally, be he Jew or gentile, will be entitled to all of the blessings of the hereafter. Therefore should a man of good repute come to me and state that he wanted to become a Jew to marry a certain young lady I would accept him upon profession of faith. The ceremony, however, is useless, and the adoption of a new or Jewish name is nonsensical.

"Genesis of the Heavens" was the subject of an interesting and instructive address at the Chicago Grand Opera House, last Sunday afternoon, by Professor H. D. Garrison. Numerous views were introduced showing first the ideas different nations had of the earth and the heavens, and then illustrating the evolution and arrangement of the solar system. Professor Garrison's studies in the physical sciences, and his powers of exposition eminently qualify him for the work of a scientific lecturer. His mind is progressive and he speaks always from the modern point of view. The audience last Sunday was large and composed of men and women who think. The professor's lecture next Sunday will be on "The Earth," and an intellectual treat is anticipated.

There is war in Wales—war over the tithes. The majority of the people in that rugged and slaty principality are dissenters, and many of them take for their model, in spirit at least, that redoubtable Scotch woman, Jennie Geddes, who in old covenanting days, threw her stool at the head of the robed rector when he was reading prayer in the parish church at Edinburgh. The deep hostility of the average Welch

mind to the law which makes compulsory the support of a religion in which they do not believe, has of late taken a violent form. Some time ago it was as much as an incumbent's life was worth to collect stipends from the farmers of his flock, who for the most part, never entered his sheepfold, but chose to follow shepherds of their own selection. The government appointed an "ecclesiastical commission" to collect all the tithes in a given district and apportion the proceeds. The practical application aroused public sentiment to such a pitch that whoever bought the goods seized on "distrain" was boycotted, and finally the officers who went from village to village endeavoring to force payment of tithes were accompanied by a howling, taunting, pugilistic escort. Not a shilling could be got except by a process that might literally be called extracting blood from the nose. Recently a company of troops has been employed to aid the work. The ecclesiastical commissioners now go from parish to parish, holding the people in check at the point of the bayonet while their goods and chattels are seized and carried off to swell the funds in the treasury of the Lord.

Bishop Cox, of the Protestant Episcopal church, recently delivered an address as bishop of the diocese of Western New York, in which he charged the late Cardinal Newman with "the betrayal of a trust the most sacred any man could assume. It broke the hearts of confiding friends, the purest and best that God could give to a fellow traveler in this bad world." Reference is here made, of course to Newman's secession from the Episcopal church to become a Roman Catholic. Bishop Cox seems to forget that according to his own logic, he was guilty of "the betrayal of a trust," for he departed from the sectarian creed of his father, Samuel H. Cox, D. D., who was a prominent and zealous Presbyterian, bitterly opposed to the Episcopacy. When he found that he could not prevent his son, the present Bishop Cox, from becoming an Episcopalian he exclaimed "God forgive me for begetting a fool," and he begged the apostate, as he regarded his son, to change his name, which he did, slightly at least, by adding an *e* to it. But Dr. Samuel H. Cox had been as guilty as his son of "the betrayal of a trust" for he was the son of a Quaker. And the Quakers also originally were seceders, and come under the condemnation of the Cox logic. Cardinal Newman's becoming a Roman Catholic was a step backward, but he was doubtless sincere in taking the step, and he had as much moral right to change his religion as Bishop Cox had to change from Presbyterian to Episcopalian or as his father, Dr. Samuel Cox had to change from Quaker to Presbyterian. Bishop Cox is not noted for liberality of spirit. He probably did not inherit a very liberal disposition.

Some Brooklyn pedagogues have discovered that Longfellow's exquisite poem "The Building of the Ship" is so erotic in its tendencies that it should be excluded from the schools. Pruriency discovers in the comparison of a ship to a bride and the sea to a bridegroom, hidden meanings liable to contaminate youth. The illustration is beautiful and pure, and the author one of the purest of American poets, yet the diseased imagination of some Brooklyn teachers finds in it indecent and immoral suggestions. A prurient prude can always find nastiness in innocent words

or acts, for it is reflected from his own mind. As the *Chicago Tribune* says: "Every well-disposed person will feel like rising and indignantly demanding that these prudes shall keep their unclean hands off this beautiful poem. If absolute justice were done they should be relieved promptly from their positions as educators of the young. Teachers with such sharpened moral perceptions and such sensitive qualifications for discovering evils are unsafe guides for the young." In a similar strain comments the *Inter Ocean*: "Is there not in this attempt of Brooklyn purists to defame Longfellow something of the unenviable littleness that made certain Detroit reformers betray a sort of evil-mindedness in a desire to clothe in garments and swathe in bandages the marble statuary of that city? . . . Such crankiness as this that brings into general contempt wise measures to secure important results, as Comstock's intemperate assault on works of art tended to create a reaction and withdraw from him sympathy with his proper work of suppressing the sale and circulation of really indecent literature and pictures. The Brooklyn fellows have simply made themselves the laughing stock of the world by their absurd prudery." It is about time an end was put to this nonsense.

When so many Catholics as well as Lutherans are opposing the Bennett school law, it is gratifying to see Father Toomey, a Catholic priest of Polo, Ill., not only approving of the law but declaring that he "can not see how any bishop, priest, or minister, who is a true American and has the best interests of America at heart, can be so far forgetful of his duty to the country as to try to supplant the language of his adopted country with one he has abjured." "I hold," adds he, "that it is the first duty of all men whose homes and interests are in this country to foster and protect that language which has been to them the only true exponent of liberty they ever knew." The question in Wisconsin to-day is not a religious question at all. It is simply whether the state has the right to enforce education in the interests of patriotic and intelligent citizenship and for its own preservation, or whether it should permit children, if priest and parents so desire, to grow up in ignorance of the English language, and without qualifications for the duties which any American citizen may be called upon to perform. Communities in which the language of the country is not spoken are not desirable. Foreigners should become Americanized and the nation sufficiently homogeneous to insure unity and harmony. Dr. Fairbairn, of Oxford, in a recent address before an assembly of American Congregationalists said: "A free school means a great state. The modern immigrant does not come to America because he loves her; he is driven to her by the poverty and dire distress of his home in Europe. He often comes here with antipathies to this government, and rarely is of the noblest order or finest quality of man. You must take him as he is, and by your free schools convert him and his children into a support, instead of a menace, to the state." When Mr. Mills of Texas goes to Wisconsin and, in discussing the Bennett law from the standpoint of a political partizan, talks about "the power of the government to invade the family and lay its hands upon the children," his talk is like that of a demagogue, for it is an appeal to ignorance and prejudice.

SPIRITUAL MANIFESTATIONS.

Absurd doctrines taught and extravagant acts committed in the name of religion have done much to repel thoughtful people from the consideration of things spiritual. The iconoclastic work of science, in exposing the theological errors which were, for centuries, accepted as great religious truths, has contributed to general skepticism as to the reality of anything whatever of a spiritual nature outside or beyond the bodily organization. The pursuit of wealth and absorption with the material concerns of life have produced comparative indifference to the deeper and more permanent interests of the soul. There never has been, perhaps, more need than now of an influx into the intellectual and moral life of the world of an awakening and regenerating influence to emancipate men from their servitude to material pursuits and to turn their attention to the facts of their spiritual nature and destiny.

In the development of the human mind great wants have been met by supplies of mental and moral force without which continued progress would have been impossible. The forces which through Greece gave an impulse to the intellectual world, and those which through Buddha and Jesus gave an impulse to the religious and moral world, may be mentioned as illustrations.

At this time there are working upon the minds of multitudes, powerful, irresistible forces, to the great surprise of many of those who are the immediate subjects of these influences, and phenomena are occurring in thousands of families that have hitherto been doubtful, disbelieving, apathetic, in regard to spiritual manifestations. The orthodox and heterodox, the cultured and refined as well as the less educated, the old and the young are having experiences in the light of which Spiritualism has for them a significance and importance of which before they did not dream. "The stone which the builders rejected has become the chief stone of the corner." Now and then some account of these experiences is published in the papers, but generally they are kept from the public and are confided only to intimate friends.

The phenomena point to a larger knowledge of the unseen realm than is now possessed and to a better understanding of spiritual forces than now prevails. It is all important that those who possess, in their physical and mental conditions, the possibilities and powers of hearing "footfalls on the boundary of another world," and of catching glimpses of that light which never was on land or sea, maintain such an exalted idea of the sacredness of their gift as will never allow themselves to be unworthy of it.

VOICES IN THE AIR.

In the *Chicago Daily Tribune* of September 26th, appeared a long article written by a representative of that journal relating to some psychical experiments of Dr. B. D. Foster a young physician in good standing who has an office at No. 33 Rush street, Chicago. As the editor of THE JOURNAL has not had time to investigate this case personally, only a statement based on, and partly condensed from the *Tribune* article can here be given.

Dr. Foster is a young practitioner, thirty-two years old. Last April he began to hear voices which seemed to be in the air. At first frightened by them he soon became accustomed to them. There were two distinct voices—both male voices. When reading or intently talking he does not hear them. They do not disturb him in his sleep. "My health," he says, "has never been so good as in the last five months. The thoughts and words which I hear could not originate in my own mind. Why, I have often been obliged to go to the dictionary to find the meaning of some word the voices used which I had never heard before. Prof. Lyman is a distinguished specialist on nervous diseases. He can not explain the voices. No one can."

These voices talked religion to the doctor, who has been an agnostic, and exhorted him to become converted. He was frightened and prayed lustily. His friend Dr. F. T. Andrews advised him to put himself under the treatment of insanity specialists. He was in the Kankakee asylum six weeks. The doctor

says: "I am just as insane now as I was then. I was frightened. That was all. I've got over the fright now, and fear nothing." And no one would dream of calling the doctor insane now, unless perchance he should tell the story of the voices. "Do you hear them now?" asked the reporter. Dr. Foster listened a few seconds and then replied that they were exhorting him to become converted and to quit using tobacco. "It is my will against theirs," he added. "I still smoke."

Dr. Andrews writes Dr. Richard Dewey: "From what conversation I have had with him he appears to me to be perfectly rational upon all points of general or special interest, whether connected with his profession or not. He still suffers from the annoyance of hearing voices, but is disposed to attribute them to certain external influences, about which he can tell you better than I can."

In a letter to the *Tribune* Dr. Foster writes of his experience thus: "What would ordinarily be considered hallucinations of the special senses, but which I am absolutely and positively sure did not present themselves as in insanity, were voices continually singing in my ears, whose utterances comprehended almost every subject in the world. The possessors of the voices seemed to see me and comment on each action, even on the darkest night, or where I could not see surrounding objects. They read my mind from my boyhood, and I was made the unwilling recipient of every wrong act relating thereto. They seemed to steal thoughts from my brain as easily as I could pick up a pin, and often when being about to give utterance to words or familiar names they would suddenly seem to have vanished. Usually my intellect was unclouded, yet was conscious of being in a power which could abstract or extract my thoughts at will and return them in the same remarkable manner." Before he went to the asylum he said to his wife that he was not insane "but" to quote from his letter, "in the hands of a mysterious and unknown power, and tried to impress her with the fact of my helplessness, and that she should by all means secure my release as soon as possible. Thinking it was God's power at that time, I became filled or imbued with religious enthusiasm or fever—could feel powers (like electricity) flowing through my nerves. Although having had decidedly agnostic beliefs in regard to the future state, the presence of such powers within me, combined with voices uttering prayers and exhortations, together with profound arguments delivered by the voices of eminent divines, whose voices they seemed to imitate and whose names they mentioned, caused me to pray and pray as one insane upon the subject of religion would."

A letter dated September 24th, written by Dr. Foster's wife, says: "Dr. Foster has proven conclusively to me that he is not and never has been insane; that the voices he heard came from a mysterious source, and could not possibly originate from a disturbed brain; for he has told me things I know he could not have learned except from a mysterious source. One day he sat in his office down town when the voices told him I was in Jackson Park, and that if he would go out there he would find me. He went, and followed me through and out of the park, without my knowledge of his being there. But I know he must have seen me, for he told me just what I did and which way I went. He followed the advice of the voices in this matter to test them, and see if there could be any truth in what they said to him. One day he wanted I should ask him questions and see if he could answer them. One, 'Where was I to-day between 12 and 1 o'clock?' he answered correctly, and he was at that time in his office, several miles from home. These are a few of the strange things about his case. Dr. Foster has never had the habit of drink, and there was nothing about his affairs, either business or family, to worry him. He has no hobbies, and is not radical in his beliefs; quiet and unassuming in his demeanor, and was one who spent most of his evenings at home."

Such experiences as are described above are of great interest considered merely from a scientific standpoint. Whatever additional facts THE JOURNAL

can obtain in regard to the phenomena in this case will be given in future numbers of the paper.

BEATS CHRISTIAN SCIENCE.

Mr. Ivan Panin some months ago "got religion." He had been skeptical in religious matters and for some years his associations, or his sympathies at least, were with the good but heterodox people who attend the meetings of the Free Religious Association. He wrote an article occasionally of a liberal tenor on the subject of religion, but the productions of his pen were rather weak and commonplace and there was not much interest in and no demand for them. Now Mr. Panin is writing and speaking "for Christ" in the regular old-fashioned, orthodox style. He has started a little paper called the *Gospel of Christ*. On the first page of the first issue of this sheet is a rather too detailed account of his wife's first experience in childbirth some weeks ago, and of his own experience in praying during the time. He says that he left his room, went to the other end of the house, climbed away into an attic and prayed. Soon, "Come, quick, it is a boy" was the exclamation; and the gloom that hitherto prevailed fled. . . . When least expected, deliverance came; in the midst of the darkness of grief, joy flared up. . . . That this was in direct answer to prayer, that the hours might be shortened, we have not the least doubt; but this is not what we at present wish to note. We note this solely because this is the most perfect type of the coming of our dear Lord we have yet had manifested unto us, outside of His word. Brothers, sisters, who are watching for the Light of Israel to shine, the darkness is indeed thick around us. The Church of God is in the wilderness; the Red Dragon is in hot pursuit. The chase is at times agonizing; and the doctors assure us that it generally takes some four-and-twenty hours to be delivered; but God, my friends, is independent of doctors. His seasons no man knoweth, no, not even the angels in heaven. And at an hour ye think not the Son of Man cometh. . . . Behold, I stand at the door. Behold, I come quickly. Even so, Lord Jesus, come!"

In another article Mr. Panin describes his physical and mental condition before he was converted. "Writing was particularly hard on my back. . . . I could eat no pie because it disagreed with me." And he lived, too, in the same state in which lived Emerson who ate pie at breakfast. Mr. Panin says that his "head physical" caught a cold twice a year, which kept him "sneezing with prosaic fountains of tears for years," while his "head intellectual" caught all manner of colds from the influenza-holding atmosphere of theosophy, and transcendentalism, and Christian socialism, and Emersonianism, and Carlyleism, and Tolstoisism, and Matthew Arnoldism. His misery was great and he even entertained the thought of suicide. But now he is all right. Everything is serene. He is in perfect health. Can give seven discourses a week, "when," he says, "it took me before seven weeks to write one." He adds: "When necessary the Lord permits me to write fifteen columns of this paper at a stretch, with but a few minutes change of posture at a time." Mr. Panin's religion, it seems, beats Christian science, which he pronounces "the devil's counterfeit for healing by faith in Christ," "a deceiving science," etc.

Mr. Panin says: "As I write there is not a penny yet in sight wherewith to pay its [his paper's] printing. But we walk by faith and not by light. And if so it be that the word cometh from above, be not afraid, for I am with thee! the silver and gold is mine, all things are yours, what more is needed?" And so for the publication of this paper likewise, glory to the Lord." He has, he says, no banker but his Father in heaven. How long a journal conducted on such a financial (?) basis can be published remains to be seen. It is certainly very poor reading compared with religious journals, like the *Christian Union* and the *Congregationalist*, which make no claim to such direct business as well as spiritual relations with God as those with which Mr. Panin thinks he is favored. A full prognosis and diagnosis of the case of this religious enthusiast would be interesting and doubtless instructive.

MIND READING.

In the Voice of the People department of THE JOURNAL is a communication this week from Mr. N. A. Conklin on "Spirit Influence in Mind Reading." He is of the opinion that telepathic feats like those performed in this city recently by Paul Johnstone and described in THE JOURNAL, are due to the agency of spirits that control and impress the so-called mind reader who, according to his theory, is merely the medium. The *Banner of Light* takes the same view. It says "Every intelligent Spiritualist who has had experience in such occult matters knows beyond doubt, that back of the so-called 'mind readers,' such as was Bishop and as is Johnstone, are incarnated spirits, whether these individuals are aware of the fact or not, who know what certain parties at times wish to have done when these sensitives are in a receptive condition, that is, when they become independently clairvoyant." THE JOURNAL on the contrary maintains that mind reading is possible between spirits that are in the flesh. Is not man a spirit, whether in the physical body or out of it? Why can not spirits in the flesh, when bodily and mental conditions are exceptionally favorable to the exercise of the spiritual powers of discernment, read the thoughts of other persons in the flesh? When such individuals "become independently clairvoyant," they themselves, who are as truly spirits now as they ever will be even though they develop to far higher conditions, possess the powers which they claim of seeing distant objects and sometimes reading the thoughts and motives of men. This power, when the spirit is freed from the limitations of sense, may be, doubtless is, greatly increased, but there is no reason for thinking that it is possessed in no degree by persons here who have experiences in clairvoyance and telepathy and that all the psychical feats like those performed by Bishop and Johnstone are performed by incarnated spirits.

THE INTELLECTUAL LIFE.

The ideal life is the proper life of an intellectual being, although of course as yet only comparatively few are either disposed or able to lead such a life. Later along, the pure pleasure of high thinking, of knowledge for its own sake, will undoubtedly be participated in by the multitude at large. The passion of the miser for his gold, is as water to wine when matched with the passion for truth which the earnest student and thinker feels. Such persons will forego wealth and political and social distinction for the sake of leading a life of reflective thought. It is impossible to exaggerate the fascination of ideas over their devotees. Ideas are now broadcast and sown, as it were, upon the wind. The means of popularizing and disseminating them are becoming more and more effective so that unfurnished brains are becoming rarer and rarer. Indeed, hardly a human head in the midst of such a continual snowfall, as it were, of ideas can avoid becoming the nidus of one or more of the winged spiritual seeds of thought with which the moral atmosphere is filled. Reflective persons are indeed getting to be numerous. All the current ideas which are now so rapidly disintegrating the old social, political and ecclesiastical order of things, and transfiguring society in the light of truth, only three or four generations ago, were latent in a few large minds. The sources of all the great rivers which fructify and beautify the lowlands for thousands of miles along their currents before they enter the great oceanic reservoir of all inland waters, are to be sought in cloudy uplands, remote forest-girdled lakes, and hidden springs. So it is with ideas. They have their origin in definite form, in the lofty souls that dwell aloof and apart in a seclusion of intense meditation. Such souls are seldom fully known or appreciated by their immediate contemporaries.

But the great revolutionary truths and ideas to which they give birth gradually descend like mountain rivulets and streams, from their original elevation and seclusion to the plane of ordinary life. A single great revolutionary thinker, like Kant for instance, requires a host of popularizers and interpreters of his thought to follow in his wake, and retail his ideas in a diluted form to the multitude. The business of the ablest

writers and lecturers of to-day is the interpreting to the masses the thoughts of a few original thinkers, who have kindled in their disciples and followers an irrepressible, intellectual fire and enthusiasm. A century ago or more Kant demonstrated that the pure reason of every sane enlightened person is the native seat and highest tribunal of truth and right, and as such, superior to all instituted authority, however venerable. Here was an affirmation of the dignity, inviolability and sanctity even, of human nature in every individual man and woman, of its superiority to all institutions of whatever standing, which has transformed and is transforming under our eyes society over the whole area of civilization.

He who makes ideas the pursuit of his life may not acquire wealth or political distinction of any sort, but he is certainly fitting himself for the high destiny which awaits him. Carlyle, in his latter days was a little peevish over the fact of the multitudinousness of writers and thinkers in these times, and in one of the reported conversations he contemptuously styled them "literary canaille," as if they were inconveniently numerous and so diminished the conspicuousness of such exceptional geniuses as himself. Such a jealousy was unworthy of the great iconoclast, and was probably the offspring of the fretfulness of age. The sphere of ideas is no royalty or imperialism, but a democratic domain.

A MERITORIOUS INSTITUTION.

Among the many great and beneficent institutions of this city THE JOURNAL is especially proud of the Chicago Athenaeum, "The People's College" as it is appropriately called by its friends. The Athenaeum has now been in successful operation for twenty years, and is steadily and rapidly growing in favor as its work becomes more widely known. During the coming winter it will remove from its present quite spacious quarters, 48 to 54 Dearborn street, to its new home on Van Buren street, adjoining the Art Institute, where its space will be ample and its home permanent. When completed as planned, the Athenaeum will have no want unsupplied. THE JOURNAL deems "The People's College" the best descriptive name that could be given the institution, for it is in every way a school for the many and not for the few. It is a school where men and woman, young and old, can acquire an equipment fitting them the better to struggle with the world and to extend the range of their intellectual vision in their hours of rest from daily toil. The range of study is wide and thorough enough to suit the wants of those for whom it is intended. For those who are unable to devote all their time to study, who must work and yet who seek to improve their minds or fit themselves for more lucrative employments, there is nothing in the West to compare with the Athenaeum. It has a commercial college, including shorthand and typewriting, grammar schools, a school of elocution, classes in ancient and modern languages, a fine gymnasium and all the accessories requisite to improve mind and body. THE JOURNAL is glad voluntarily to commend The Athenaeum. Those desirous of learning more about the institution can address Mr. E. I. Galvin, superintendent, 48 Dearborn street, Chicago.

GREELEY'S ABSENT MINDEDNESS.

Francis Nicoll Zabriskie, in his life of Horace Greeley, just published by Funk & Wagnalls, reproduces an amusing story told by James Parton, of the white-coated philosopher's appearance at a tea party after the meal was over. On arriving Greeley rushed into a discussion of the topic uppermost in his mind—the currency—utterly ignoring the appeals of the hostess, repeated again and again "to take some tea." "Take a cruller, any way," she said, handing him a cake basket full of those peculiarly hearty and indigestible delicacies. Mr. Parton's account is too graphic to be condensed or paraphrased. "The expounder of the currency dimly conscious that a large object was approaching him, puts forth his hands, still vehemently talking, and takes not a cruller but the cake basket and deposits it in his lap. The company are inwardly convulsed, and some of the weaker members retire to the adjoining apartment, the expounder

continuing his harangue unconscious of their emotion or its cause. Minutes elapse. His hands in their wandering through the air, come in contact with the topmost cake, which they take and break. He begins to eat; and eats and talks, talks and eats, till he has finished a cruller. Then he feels for another and eats that, and goes on slowly consuming the contents of the basket till the last crumb is gone. The company look on amazed, and the kind lady of the house fears for the consequences. She had heard that cheese is an antidote to indigestion. Taking the empty cake basket from his lap she silently puts a plate of cheese in its place, hoping that instinct will guide his hand aright. The experiment succeeds. Gradually the blocks of white, new cheese disappear. She removes the plate. No ill consequences follow. Those who saw this sight are fixed in the belief that Mr. Greeley was not then, nor afterward, aware that on that evening he partook of sustenance."

NO DEADHEADS.

A good motto is "No deadheads on the tax lists." The exemption of church property from taxation is the indirect support of a state church. All property taken from the tax book by the church creates an additional burden for every taxpayer. The Catholic church owned one-half of the landed property of England in the fourteenth century, two-fifths of that of France in the last century. The continued increase of untaxed church property is certain to produce the legitimate results,—pauperism, bankruptcy and confiscation. France and Mexico afford illustrations. In exempting ecclesiastical property from taxation, all other property must be over taxed, thus committing a legal robbery in the name of religion. Much is said about lessening the burden of the working class. A good way to commence is by equitable taxation of all church property. About ten years ago a commission appointed to revise the tax in the papal or Roman states found that the church held six-tenths of all landed property; princely families three-tenths, and the people one-tenth. The property of the church and the princes was exempt; therefore one-tenth paid all the taxes. Let Americans beware of this inevitable result of privileged exemption.

In the case of corporations—and even hotels are now coming to be run largely by corporations, says the *New York Press*—it ought to be palpable as the product of two multiplied by three that the state, which creates them, is entitled and in duty bound to so far control them as is necessary to prevent these creatures of the state called corporations from being a public curse instead of a public blessing. That is the ample reason for the existence of a State Board of Arbitration and for giving it whatever authority may now be lacking in order that disputes between corporations and their armies of workmen may be adjusted without the widespread public injury that is liable to take place where insolence and arbitrary power on one side are opposed to resentment and violence on the other.

Miss Lizzie Doten passed through Chicago last week on her way to California where she will spend the winter. She had only four hours in Chicago and THE JOURNAL people endeavored to make her brief stay as pleasant as possible. The impromptu supper at the home of the editor was pronounced a more successful effort than could have been expected under the circumstances, the house having been closed for over two months and Mrs. Bundy not yet home to reopen it. Mr. and Mrs. Underwood reinforced the efforts of Mr. Bundy, and as they are old and valued friends of the gifted medium and authoress she was delighted to meet them, and again congratulate THE JOURNAL on its good fortune in securing such able co-workers.

The beautiful poem by Miss Lizzie Doten furnished exclusively to THE JOURNAL and published in No. 15, has received wide commendation and notice. The secular press has invariably credited it to THE RELIGIO-PHILOSOPHICAL JOURNAL as was proper and just. The *Golden Gate* copied it without credit; but this was probably an oversight.

THE REASONS WHY.

By W. WHITWORTH.

A letter from A. B. Plimpton, of Lowell, Mass., contains two pertinent questions in the opening paragraph: "I have just read your article, 'The Reasons Why,' and suggest that you account for the crowded churches of the Catholic branch of Christendom in this country, and the vast amount expended in the erection, enlarging and refurnishing of the same."

To the first I answer—ignorance and superstition. In great part they are crowded by the vast flood of densely ignorant immigrants who have swarmed into this country during the last fifty years from Ireland, Bohemia, Hungary, Poland, the most illiterate of the kingdoms of Germany, and latterly from the worst of all, Italy. The chief of these has been from the very lowest and most degraded class of laborers; men and women whose darkened minds, clouded by superstition as in a thick garment, have grown into an animal-like instinct, in consequence of long centuries of ancestral habit. Their education, as also that of their forefathers during this lapse of centuries, has been within the entire control of the church through its chosen priests—a church that persistently denies the right of individual thinking outside the rigid lines she has laid down. Almost from their mothers' breasts these illiterate immigrants have had the dogmas of the church perservingly pressed upon their pliant minds, including belief in the assurance that independent inquiry outside the narrow grooves established, is a deadly sin deserving the direst punishment on earth, and, if persisted in, to be surely followed by pains of purgatory and eternal damnation: if to this is added the natural bent of ignorant men to lean for support in any mental struggle on whatever is stamped with authority, we have raw material, like putty, easily stamped to any pattern of superstitious belief and blind obedience that may be desired.

And so it has come that weak creatures, denied the right of individual opinion or freedom of search for the truth, have blindly accepted, in unswerving faith, the church's claim to infallibility and the sacred authority of the priestly office. Hence the guidance of the priest is accepted with the comforting assurance that thereby future salvation is secured; that with the absolution he has it in power to grant at the dying moment, the penitent will be transported straight to the realms of bliss in heaven. Is it not simple to understand, that with such belief in the absolute power of the church to insure the souls of her adherents to realms of everlasting glory for no other price than faith in her dogmas and strict obedience to her ordinances, the ignorant, superstitious masses that throng her temples will cling to the instrument that gives such vast reward for so little in return?

Again: the members of this church, after due observance of church attendance during a portion of Sunday, are free to indulge in dancing, card playing, attend the theaters, or otherwise amuse themselves with all the freedom of other days. In Spain, Mexico, and South American states, devout Catholics put in their time after church service in attendance at brutal bull fights; in many European countries in riotous carousings in saloons and beer gardens. In fact, so long as the church dues are paid and attendance given to church service, there appears to be little or no restraint on the conduct of her members. Such latitude as this can not fail to be extremely alluring to unthinking, ignorant minds. Florid church decoration in altar service and paintings, with the grand and solemn music of the services, are equally fascinating. But most alluring of all is the belief that the priest has power to grant absolution from sin at the last moment on receipt of murmured repentance in fear of the dread approach of death, and the price assessed for masses for the departing soul duly paid.

How can it be otherwise? The greatest scoundrels and most brutalized wretches go on in grossest wickedness to the close of their lives, clinging in blind faith to this sheet anchor of Catholic belief. Through no other hold but this the very lowest professional prizefighter is a firm believer in the holy church that claims to hold in its hands the keys of heaven, while the brigand cutthroat of Italy, his hands red with the blood of murdered victims, will not pass a shrine of the virgin set up on the wayside without duly falling to his knees in superstitious adoration, drop portions of his robberies into the church coffers, and send for the priest to give him absolution when his blackened soul is doomed to death.

These are the causes that crowd the Catholic churches of America to-day, as they have crowded them in every country where ignorance and superstition holds sway. And ever where ignorance is densest and superstition has attained its darkest night, there the throngs are greatest. In every land where the mass of the people are denied the light of knowledge and free thought, there the Catholic church exerts the mightiest influence.

But here in this land of universal school opportunities, only the constant flood of low-grade immigrants can keep her churches crowded. Just so soon as this ceases, and the sunlight of free thought takes possession of the incoming generations of native-born citizens, the churches will not be crowded. The leading minds of the church have long seen this deathknell to their hold on the masses, and they are "moving heaven and earth" to break down the nation's strongest bulwark of freedom, the public schools, so as to secure the moulding of the new generations to her exclusive iron rule.

The remaining questions in the letter I will answer hereafter.

CLEVELAND, O.

THE DEVELOPMENT OF THE AESTHETIC SENSE

By ADELAIDE E. S. WAYLAND.

"Methinks it should have been impossible
Not to love all things in a world so filled,
Where the breeze warbles, and the mute, still air
Is music, slumbering on her instrument."

Felt by the poetic nature, whether such nature gives itself forth in outpourings of melodious song or from the force of circumstances partakes throughout its life of the commonplace, lacking the teaching that would enable it to impart its realization of the beautiful to those about it, the beautiful in nature does not present itself in its fullest sense to the world at large. This is not because the majority of individuals is without the aesthetic sense. God in his wisdom and goodness did not give this power to a chosen few exclusively. He sent it a divine gift from heaven, to the whole human family; and the reason why so many think they have no such sense at all or that they do not have it in a high degree, is because early teaching and a continual fostering of it in after years have made the beautiful so subservient to the useful that the aesthetic sense is dwarfed, buried but not dead. A farmer looking at his field of waving corn, gazes long at it with smiling lips and happy eyes, not because he hears the music of its rustling leaves, not because he sees the graceful undulations of its foliage nor the silken beauty of its tasseled ears, but because it brings to him a vision of a year of plenty. His face lights up as he watches his cattle grazing in yonder meadow, not because his soul is filled with the beauty of the picture presented by the cattle, red, black, spotted, feeding on the contrasting green of the grass, not because he thinks the hills looming up beyond the meadow land and the brook flowing between, make a rich setting for so lovely a scene, but because he sees in his cattle good material for the making of a fat pocketbook.

The great financier, who puts his money in houses and lands, driving to the outskirts of his city home is not worshiping God's beauty in nature as he looks long and earnestly on the plot of land before him with its timothy and clover, threaded thick with buttercups and daisies, its clumps of elms and its bordering row of silver maples. Could you be near enough you would hear him say: "Capital! Grand! That's a rattling good piece of property. I must gain possession of that. Let me see, 300 foot front, 720 foot deep. Ah, um! Yes, I can do that. Capital addition to the city and my investment will pay me four fold."

If you want proof that you have somewhere dormant about you the aesthetic sense, watch the children. Not your own, nor your own and your next door neighbor's only, but all children. Then turn back memory's pages and see if your childhood days had not the same coloring. As soon as the snow goes and the first blade of grass appears the western child haunts the prairies for violets and sheep sorrel blossoms, and the eastern child roams the woods for snowdrops, the little northern cousins hunt arbutus with tireless steps and those in the south watch for the robin and listen for the meadow lark. When the frost comes they watch eagerly for fern brakes and Indian jungles on the window pane. Did you do that? Of course you did! Do you do it now? No. Then is your love for the beautiful at fault, or you? "Well," you say, "we are older and see with more experienced eyes."

Believe me, you see with no eyes at all, which is a sad thing in that you have been endowed with such good ones. "None are so blind as those who will not see and none so deaf as those who will not hear." Example is better than precept. You may buy your sons and daughters text books in botany, zoology, mineralogy, and tell them to study, but if you yourselves do not prove by admiring eyes, eager and attentive ears and fitting words, that the dandelion has a sunny face, the bluebird a happy song and a matchless coat and the ant habits well worth noticing, your children will not profit overly much in years to come. You must know that the man who will say to his wife: "My mother used to cook so and so," will also say if he truthfully can: "It is a glorious day. Let us take the microscope, wife, and go to the woods with the children to see what we can find." He will tell his children where the brown thrush, the lark, the sparrow, all the feathered of different species build their nests and what their eggs are like, call attention to their various songs, and those children will grow up to understand how beautiful and marvelous nature is. They will grow up to realize more fully than they otherwise could that God made the country and man made the town.

Some of you say: "Oh, well! We are not utterly ignorant concerning nature. We can all tell one forest tree from another; we do know violets when we see them, and we think them beautiful; we know a squirrel from a rabbit and a locust from a grasshopper." True, you know all of this. You know the cottonwood grows tall and has sparse foliage, that the boxelder grows thick and bushy, that the outline of the elm against the sky is graceful, but if you would go farther than this and examine the leaf of the cottonwood you would find at once that the secret of its ceaseless flutter when other leaves are at rest is in its flat petiole or stem. Examination would reveal to you the fact that the venation of the elm leaf is beautiful above that of all leaves and beyond compare. Watch the emerald wealth of the tree branches and you will soon become so familiar with the distinct shade of foliage of each tree, that by it you can designate each species, even when some distance from it. You know that underlying the flower kingdom is a fixed law for its propagation. You know, perhaps, that there must be pollen and ovary for the production of seeds for new plants, but you can not realize nature's infinite variety unless you get right down to close observation, unless you patiently tear up flower after flower, not from a wanton desire to destroy, but from a laudable wish to learn, to develop the aesthetic sense God has given you, and to find thereby that you are a happier person for having done this. When you find that the petals of one variety of violet are covered with a fine, soft down and that those of another variety are smooth; when you find that there are oar-shaped petals, cap-shaped petals, petals long and short, broad and narrow, tube like and bowl-like, and with all the colors of the rainbow, and every shade of every color; when you find that flowers you had always thought of the same kind, color and form, are totally unlike in all of

these, you will have a feeling of awe and amazement awakened in you akin to the feeling you have when some quiet, unassuming person, whom you have thought quite commonplace, shows you, little by little, as you become acquainted, a deep nature, capable of the finest distinctions and susceptibilities, a cultured mind full of knowledge of all kinds, a mind that does not assert itself but that is always ready to aid others with its lore, when it can do so to instruct and not to show its own superiority. Just the same way that your admiration grows for such a person it grows for the vegetable kingdom, as you discuss the delicate, varied and intricate make up and habits of its various classes. Then, too, you can learn so much and grow so much more content with the world if you study the lowest forms of life. How many of you who have said to indolent persons, "Go to the ant," etc., have walked over and crushed thousands of ant homes and never, so much as once, turned your foot aside and bent your knee to watch the tireless little workers you quote.

A short time ago I was walking among my raspberry bushes and my attention was attracted to hundreds of large black ants. I sat down to watch them as they marched to and fro in long crooked lines, Indian file, and in a few minutes I discovered that they had not yet completed their summer homes and were hard at work on them. Out they popped, one after the other, each with a bit of dirt in its antennae. Marching away, each little worker deposited his bit of dirt and, without stopping to play or gossip or rest, traveled back to his home, darted in and immediately came back with another bit. Some of these little fellows of a very neat turn of mind traveled a foot or more before depositing their burdens, others who wanted steep roofs to their homes deposited theirs just outside the entranceway. The cutest, wisest trick I noticed among some of them was the funny way in which they divided the labor. Coming to the entrance with bits of dirt, they delivered them up to other ants, who, in turn, carried them a short distance from the mound and dropped them, scurrying back for more.

You all admire butterflies; yet how many of you have given two thoughts to the troublesome worm that is the embryo of that fitting piece of brilliant coloring. Did it ever occur to you that you would have more respect for worms if you should watch them through their different changes, and that you would, at the same time, learn an important piece of natural history by your observations and feel its truth much more than you would if you should read the thing you have seen. Try this thing and see if it is not so. Take a common hairy red caterpillar, a hairy yellowish-white one, a huge green grape worm, a large brick-red tomato worm and as many other kinds as you wish. Take them when they are full grown and ready to enter into the cocoon or chrysalis. Watch them day after day. Remember which one makes a cocoon and which one forms a chrysalis. Watch the patient weaving back and forth of the cocoon builders. When your worms have all buried themselves, each in its separate way, give a separate box to each one, writing on each box a description of the worms within. Place dirt in the boxes containing the chrysalis. Some morning you will find that they have disappeared and you will guess at once that they have buried themselves in the dirt. That is just what they have done and they will remain there until it is time for them to hatch, which is late spring for some and early summer for others. As a reward for your trouble and patience you will find, in due time, that one worm has produced a brilliant butterfly; another, a small dull-colored butterfly; still another has brought forth a moth. If you do not know moths from butterflies, you will quite likely think all of the handsome ones are butterflies and the plain ones moths. This is a false rule. There are many very large beautifully marked moths and some very small plain butterflies. Examine the heads of each of your specimens and you will notice some long hair-like and in many cases feather-like appendages. These are the antennae. If these are curled at the ends the owner is a butterfly, be it lovely or plain. If, however, the antennae is thick and perfectly straight, with no tendency to curl, the owner is a moth, be it never so grand. Ever after

your experiment, when you see plain caterpillars, your mind will picture the wonderful cells they can make, and the exquisite creatures they become upon their resurrections. Perhaps, unlike the very aesthetic young man, who hailed from England some years ago, you can see no beauty in a railroad tie. If you can not educate your sense of the beautiful to such an extent, do not be alarmed, for the universe can supply you with a never-ending, ever-varying host of natural things for your consideration; and until you exhaust her storehouse, you need not analyze a railroad tie in your search for new beauties.

A REMARKABLE EXPERIENCE.

By ATHENE.

As far back as 1857 and long before that period I had become aware of the abuses that were destroying the warm-hearted, patriotic people, so that in 1857 when a younger brother came wounded from the battle fields of Mexico, bearing a commission from the general in command of the north-western states, seeking aid in California for the liberal cause, seeing that my wounded brother was too weak to return, I determined to go in his stead, leaving my family and a flourishing business but believing that I could return in six weeks. Alas, it took six months, and I returned with shattered health only to find that my business in San Francisco, for want of my own personal supervision, had been completely ruined.

It was while returning from this expedition that the event occurred which I am about to relate wherein my life was saved by the sudden and unexpected appearance of an angel or an angelic spirit from the spiritual world.

Only a month or two before my departure from San Francisco in 1857 Gen. Degallado had been signally defeated and had become a fugitive. Don Benito Juarez, the political head of the liberals, without a capital, was also a fugitive; and at the time I visited the headquarters of Governor Ogazon no one knew the whereabouts of either Gen. Degallado or Don Benito Juarez, for the latter had fled after the defeat of Degallado toward the coast, got on board a California steamer bound for Panama and finally reached his own faithful Vera Cruz. A letter which I carried from Gov. John B. Waller of California reached President Juarez at Vera Cruz; this letter expressed the warm desire of the people of California for the success of the liberal cause of Mexico. Upon the strength of this letter, and with a foresight and faith that his cause was awakening a sympathy in California and elsewhere, Don Benito Juarez, the president without a capital, called for a meeting of the governors and generals of the army at Zamora, in the state of Michocan, or to send delegates for the purpose of naming a general-in-chief and seeking aid in California and elsewhere. To that congress I was sent by General Ogazon who was then not only governor of Jalisco and the adjacent territory, Colima, but likewise military commander of five western states.

I set out for the convention from Zacualco accompanied by the secretary of the state of Jalisco, later secretary of foreign relations, Don Ignacio Vallarte; but I was not permitted to reach my destination, for when within one day's journey from Zamora, I was attacked with fever and Don Ignacio Vallarte would not separate himself from me, first on account of the friendship he had for one who had left home, family and country to help them. Second he urged, that the congress if not prevented from getting together by the activity of the enemy, could name a new commander in chief; but without my presence and word to inspire them would do nothing toward seeking aid from California or elsewhere. Therefore Don Ignacio returned with me to Zacualco, the headquarters of Gen. Ogazon, where, after a protracted sickness, I recovered sufficiently to join Gen. Ogazon at Santa Ana near Guadalajara, where he collected an army of ten thousand for the purpose of attempting for the second time the capture of that city. The very day of my arrival there the General told me he would have to retreat toward the Barranca Atenocique and Beltram as Gen. Miramon, commander of the church forces, had the night before succeeded in entering the city with

12,000 soldiers which made it imperative to retreat immediately; for at any moment they might expect an attack from a force double their number under command of the best general in Mexico.

Seeing that my mission was about to end, Gen. Ogazon then commissioned me and Lic Don Urbano Gomez to proceed to California for the purpose of securing aid in men, money and war material; I was dispatched with a company of cavalry as an escort intending to meet Lic Gomez at Calimo and then proceed to California, embarking at Manzanillo. I arrived the following day at Zaptlan Grande; here at the request of Gen. Dominguez I was persuaded to leave the company of cavalry, and take in lieu thereof four mounted infantry and a sergeant, being assured that the road was open and free from danger from there to Colima. I set out at dark for the city of Colima, having to pass through the celebrated Barranca of Beltram, which pass was at that time dangerous on account of robbers; we arrived at the pass about 8 o'clock the following morning, and foreseeing that a great storm was hovering around the adjacent volcano de Colima, I concluded to halt there during the day, and sent all of my soldiers except two on to Fanillo, fifteen miles distant, to prepare a relay of fresh horses.

In the evening I resumed my journey and had proceeded about a league when overtaken by the storm. I sought shelter in a miserable hamlet by the wayside occupied by peons, slaves or servants of the owners of the magnificent buildings and sugar plantations not far off. I saw that I was an unwelcome guest; all were priest-ridden enemies of the liberals, whose cause they well knew I had come to assist. Seeing that I was determined to remain all night they ushered me into a small adobe building of one room with an entrance and porch at the rear. Being wet I ordered a fire, which was built in the center of the room; a bed in one corner was the only furniture, a cot was brought in and placed in the next corner that there was a space of only a few feet between the two beds. After supping and drying my clothes I ordered my attendants, one of whom was a woman, to put a traveling sack in which was my money under my pillow, which was done before retiring. I had amused the native group of peons clustered around with stories about the land of gold; while doing this a woman who was examining my fine patent-leather boots, in one of which she had placed her hand, said to a man near her—"Juanito, put your hand in and feel what a beautiful boot this is." Heedless of what she said or what they were doing, I proceeded with my story entirely forgetting that the night previous, when informed by the sergeant that at any moment we might encounter a large band of robbers, I had slipped from my finger a valuable ring and dropped it inside my boot. When the woman called the man to put his hand into the boot, it was to get out the ring which I had forgotten all about and of which I remembered nothing until some time thereafter.

In due time I retired to my bed in the corner, while my two soldiers went to sleep under the portal outside; the last I remembered before going to sleep was seeing the two soldiers open the door and asked the woman to sell them some matches, which she did. I slept for several hours and was at first partially awakened, and then finally by feeling the traveling bag in which was my money being slowly withdrawn, little by little, from under my head. I imagined I could hear and probably did hear the breathing of the robber near my head. It was pitch dark and a great storm was raging outside. Well I knew that the least movement on my part would be instant death; still I was cool, calm and collected. Reader, in such a situation what would you have done, considering that the least movement on my part would bring a thrust from a knife or a blow from a deadly weapon? I prayed to God for help and while I prayed the prayer was instantly answered; for suddenly there appeared in white raiment, with her golden ringlets streaming around her head, a heavenly messenger, my beloved sister Mary, who had ten years before passed into the spirit-world, while I was away from home, engaged in the war with Mexico. She spoke suddenly

as if what she wanted me to do, I must do quickly. "Take advantage of your sickness," she exclaimed. I was then recovering from a severe fever.

I both heard and understood her distinctly, but the assassin who at that moment held the deadly weapon ready to deal the fatal blow, neither saw nor heard her now for the simple reason that neither their spiritual sight nor hearing was open, besides angelic spirits are invisible to evil spirits, but mine was; the messenger may have had the power of casting over them the same tremor or fear for aught we know, but I acted immediately upon her advice, crying out in a loud voice as if I was suffering great pain, "*Dios Mio! que dolor tengo en la barriga!*" My God! What a pain I have in my stomach! Springing at the same instant from the bed in the total darkness, my hand struck upon the lintel of the door on the opposite side of the room; jerking it open I woke the two soldiers sleeping outside, exclaiming, "*Saldaos Alerto!*" Here are Ladrões and assassins." Startled so suddenly from their sleep, they bounded away amid the storm and darkness, while I grasped their two carbines, for I had no weapon with me; thinking I would have no need of any when I left Gen. Ogazon with the cavalry escort, I presented him and Gen. Rache my fine weapons. As soon as I had grasped the carbines I took a position by the side of the door and after calling the two soldiers to my side ordered the woman who I knew was in the room to make a light and get up, but she responded, "*No tengo phosphors, senor!*" "You lie!" I retorted, "make a light instantly or I'll shoot," at the same time cocking one of the carbines. She struck a light and arose with a candle in hand. At the same time, in the act of getting up, I beheld the most horrible looking assassin I had ever seen. Coarse, almost black bushy hair covered his whole face, save his eyes and mouth. "Down! Down!" I shouted in Spanish, "or I'll kill you," at the same time leveling the carbine at his head; down he sank. Seeing no others I ordered the soldiers to bring me some clothing; for the cold blasts of the storm made me shudder. Carefully, with watchful eyes, I put on some clothing and then advanced toward the bed on which I had been sleeping, against the head of which were leaning two ugly looking weapons, one an old-fashioned broad axe, the other a sword which the assassins must have had in their hands ready to deal the deadly blow, which certainly would have finished my career had it not been for the sudden appearance of my angelic sister from the spiritual world.

I will not tire the reader by relating the particulars of what followed in that fearful night. How, sick as I was, I set out for Zanilla and Colima amid the darkness of a terrible tropical storm, now and again getting a little light to find our way along, from the lightning that flashed from the mouth or top of the adjacent volcano of Colima. Thus plodding along carrying myself the two carbines I kept the two soldiers in front, in a few hours amid the lightning's flash I saw the two soldiers halt and heard them exclaim as we stood inside the plaza de Zanillo, "Here senor we must stop." "Onward! *Marcha adalanto!*" I exclaimed. "*Haste dandé!*"—where to? "To Colima" I responded. "Impossible," they answered. "*Adalanto! Adalanto!*"—go ahead, go ahead! I shouted, at the same time raising a carbine. Poor fellows, onward they marched, silently protesting that it was wrong for me to carry them forward without their sergeant and companions, but I knew what I was doing. I knew that Zanillo was a hotbed of bigots under priestly rule, and having learned of Gen. Miramon's arrival it was certain death to stop there under such circumstances. Slow, painful and very wearisome was that last thirty miles to Colima, where I arrived about eight o'clock next morning. Poor friend Parkes who lifted me from my horse and carried me into the hotel that morning was himself, a few days later, treacherously killed by some banditti.

MIND READING: THE IMPORTANCE OF RIGHT CONDITIONS.

By J. SIMMONS.

While reading the published reports of recent experiments made in your city with the so-called mind

reader P. A. Johnstone, my mind has been strongly impressed with what appears to me to be the unwise course pursued by those participating in the experiments.

Bishop, Brown and Johnstone, with others who might be named, represent a phase of mental phenomena by which it has been repeatedly demonstrated that certain persons can be influenced, controlled or governed by the concentrated will or active mental powers of others. This being true the person acted upon becomes an instrument by and through which the operator can give expression to his thoughts. In making these experiments it is of the highest importance that operators possess marked individuality with ability to concentrate their thoughts for any given length of time. It will be observed that the slightest deviation is sure to affect the sensitive who is thereupon charged with having failed, when in fact he has furnished additional evidence that he was guided by the will of the person on whom he relied for guidance. If mental harmony, order and quietness could be established and maintained, like conditions would be communicated to the sensitive, thereby avoiding such unpleasant results as were experienced by Johnstone, owing to the incongruous mass of mental confusion and excitement by which he was surrounded.

To students in occult philosophy these experiments are valuable, proving conclusively that the human mind possesses powers and qualities not recognized by accepted authorities on mental science. Granting man a continued existence, with mental faculties undiminished, evidence of which has been repeatedly furnished through sensitives known as spiritual mediums, this question naturally arises: Are not the sensitives in both cases governed by similar, if not the same laws? Mediums claim to be influenced by individual minds who have passed through the change called death. Mind readers claim to be influenced by individual minds still in the body.

At present we only know that in order to succeed in experiments with sensitives of that class to which Mr. Johnstone belongs, certain conditions must be complied with. Beyond that we are left to theorize, in absence of positive knowledge respecting the laws under which the phenomena are produced. The same may be said of spiritual mediums; we know the same phases of mental phenomena are of frequent occurrence in their presence though the laws by which they are produced remain undiscovered.

YPSILANTI, MICH.

ADVANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

[CONTINUED.]

3. EVOLUTION.

The third great scientific event of our time, the rehabilitation of the doctrine of evolution, is part of the same tendency of increasing knowledge to unify itself, which has led to the doctrine of the conservation of energy. And this tendency, again, is mainly a product of the increasing strength conferred by physical investigation on the belief in the universal validity of that orderly relation of facts, which we express by the so-called "Laws of Nature."

The growth of a plant from its seed, of an animal from its egg, the apparent origin of innumerable living things from mud, or from the putrefying remains of former organisms, had furnished the earlier scientific thinkers with abundant analogies suggestive of the conception of a corresponding method of cosmic evolution from a formless "chaos" to an ordered world which might either continue forever or undergo dissolution into its elements before starting on a new course of evolution. It is therefore no wonder that, from the days of the Ionian school onwards, the view that the universe was the result of such a process should have maintained itself as a leading dogma of philosophy. The emanistic theories which played so great a part in Neoplatonic philosophy and Gnostic theology are forms of evolution. In the seventeenth century, Descartes propounded a scheme of evolution, as an hypothesis of what might have been the mode of origin of the world, while professing to accept the ecclesiastical scheme of creation, as an account of that which actually was its manner of coming into existence. In the eighteenth century Kant put forth a remarkable speculation as to the origin of the solar system,

closely similar to that subsequently adopted by Laplace and destined to become famous under the title of the "nebular hypothesis."

The careful observations and the acute reasonings of the Italian geologists of the seventeenth and eighteenth centuries, the speculations of Leibnitz in the "Protogæa" and of Buffon in his "Théorie de la Terre," the sober and profound reasonings of Hutton, in the latter part of the eighteenth century,—all these tended to show that the fabric of the earth itself implied the continuance of processes of natural causation for a period of time as great, in relation to human history, as the distances of the heavenly bodies from us are, in relation to terrestrial standards of measurement. The abyss of time began to loom as large as the abyss of space. And this revelation to sight and touch, of a link here and a link there of a practically infinite chain of natural causes and effects, prepared the way, as perhaps nothing else has done, for the modern form of the ancient theory of evolution.

In the beginning of the eighteenth century, De Maillet made the first serious attempt to apply the doctrine to the living world. In the latter part of it, Erasmus Darwin, Goethe, Treviranus, and Lamarck, took up the work more vigorously and with better qualifications. The question of special creation, or evolution, lay at the bottom of the fierce disputes which broke out in the French Academy between Cuvier and St. Hilaire; and, for a time, the supporters of biological evolution were silenced, if not answered, by the alliance of the greatest naturalist of the age with their ecclesiastical opponents. Catastrophism, a short-sighted teleology, and a still more short-sighted orthodoxy, joined forces to crush evolution.

Lyell and Poulett Scrope, in this country, resumed the work of the Italians and of Hutton; and the former, aided by a marvelous power of clear exposition, placed upon an irrefragable basis the truth that natural causes are competent to account for all events, which can be proved to have occurred, in the course of the secular changes which have taken place during the deposition of the stratified rocks. The publication of "The Principles of Geology," in 1830, constituted an epoch in geological science. But it also constituted an epoch in the modern history of the doctrines of evolution, by raising in the mind of every intelligent reader this question: If natural causation is competent to account for the not-living part of our globe, why should it not account for the living part?

By keeping this question before the public for some thirty years, Lyell, though the keenest and most formidable of the opponents of the transmutation theory, as it was formulated by Lamarck, was of the greatest possible service in facilitating the reception of the sounder doctrines of a later day. And in like fashion, another vehement opponent of the transmutation of species, the elder Agassiz, was doomed to help the cause he hated. Agassiz not only maintained the fact of the progressive advance in organization of the inhabitants of the earth at each successive geological epoch, but he insisted upon the analogy of the steps of this progression with those by which the embryo advances to the adult condition, among the highest forms of each group. In fact, in endeavoring to support these views he went a good way beyond the limits of any cautious interpretation of the facts then known.

Although little acquainted with biological science, Whewell seems to have taken particular pains with that part of his work which deals with the history of geological and biological speculation; and several chapters of his seventeenth and eighteenth books, which comprise the history of physiology, of comparative anatomy and of the palæontological sciences, vividly reproduce the controversies of the early days of the Victorian epoch. But here, as in the case of the doctrine of the conservation of energy, the historian of the inductive sciences has no prophetic insight; not even a suspicion of that which the near future was to bring forth. And those who still repeat the once favorite objection that Darwin's "Origin of Species" is nothing but a new version of the "Philosophie Zoologique" will find that, so late as 1844, Whewell had not the slightest suspicion of Darwin's main theorem, even as a logical possibility. In fact, the publication of that theorem by Darwin and Wallace, in 1859, took all the biological world by surprise. Neither those who were inclined towards the "progressive transmutation" or "development" doctrine, as it was then called, nor those who were opposed to it, had the slightest suspicion that the tendency to variation in living beings, which all admitted as a matter of fact, the selective influence of conditions, which no one could deny to be a matter of fact when his attention was drawn to the evidence, and the occurrence of great geological changes which also was matter of fact, could be used as the only necessary postulates of a theory of the evolution of plants and animals which, even if not, at once, competent to explain all the known facts of biological science, could not be shown to be inconsistent with any. So far as biology is concerned, the publication of the "Origin of Species," for the first time, put the doctrine of evolution

lution, in its application to living things, upon a sound scientific foundation. It became an instrument of investigation, and in no hands did it prove more brilliantly profitable than in those of Darwin himself. His publications on the effects of domestication in plants and animals, on the influence of cross fertilization, on flowers as organs for effecting such fertilization, on insectivorous plants, on the motions of plants, pointed out the routes of exploration which have since been followed by hosts of inquirers, to the great profit of science.

Darwin found the biological world a more than sufficient field for even his great powers, and left the cosmical part of the doctrine to others. Not much has been added to the nebular hypothesis since the time of Laplace, except that the attempt to show (against that hypothesis) that all nebulae are star clusters, has been met by the spectroscopic proof of the gaseous condition of some of them. Moreover, physicists of the present generation appear now to accept the secular cooling of the earth, which is one of the corollaries of that hypothesis. In fact, attempts have been made, by the help of deductions from the data of physics, to lay down an approximate limit to the number of millions of years which have elapsed since the earth was habitable by living beings. If the conclusions thus reached should stand the test of further investigation, they will undoubtedly be very valuable. But, whether true or false, they can have no influence upon the doctrine of evolution in its application to living organisms. The occurrence of successive forms of life upon our globe is an historical fact which can not be disputed, and the relation of these successive forms, as stages of evolution of the same type, is established in various cases. The biologist has no means of determining the time over which the process of evolution has extended, but accepts the computation of the physical geologist and the physicist, whatever that may be.

Evolution as a philosophical doctrine applicable to all phenomena, whether physical or mental, whether manifested by material atoms or by men in society, has been dealt with systematically in the "Synthetic Philosophy" of Mr. Herbert Spencer. Comment on that great undertaking would not be in place here. I mention it because, so far as I know, it is the first attempt to deal on scientific principles with modern scientific facts and speculations. For the "Philosophie Positive" of M. Comte, with which Mr. Spencer's system of philosophy is sometimes compared, though it professes a similar object, is unfortunately permeated by a thoroughly unscientific spirit, and its author had no adequate acquaintance with the physical sciences even of his own time.

The doctrine of evolution, so far as the present physical cosmos is concerned, postulates the fixity of the rules of operation of the causes of motion in the material universe. If all kinds of matter are modifications of one kind, and if all modes of motion are derived from the same energy, the orderly evolution of physical nature out of one substratum and one energy implies that the rules of action of that energy should be fixed and definite. In the past history of the universe back to that point, there can be no room for chance or disorder. But it is possible to raise the question whether this universe of simplest matter and definitely operating energy, which forms our hypothetical starting point, may not itself be a product of evolution from a universe of such matter, in which the manifestations of energy were not definite,—in which, for example, our laws of motion held good for some units and not for others, or for the same units at one time and not at another,—and which would therefore be a real epicurean chance-world?

For myself, I must confess that I find the air of this region of speculation too rarefied for my constitution, and I am disposed to take refuge in "ignoramus et ignorabimus."

[Under head of "Other Scientific Achievements," Professor Huxley proceeds to discuss the kinetic theory of gases, spectroscopy, electrical advances, photography, astronomy and astronomic geology. These we are forced to omit.—Ed.]

HYPNOTISM: ITS CONDITIONS AND SAFEGUARDS.

The Society for Psychical Research has sent to its members a circular which reads as follows:

So many sensational and exaggerated reports of the effects and the dangers of hypnotism have recently appeared in the public press that a brief and sober statement of what, so far as our present knowledge extends, hypnotism can actually effect may perhaps be beneficial.

It should be borne in mind in the first place, that the hypnotic state is not, in the ordinary sense of the word, morbid. It has many affinities with natural sleep, and in many of the discomforts of illness may be made to lead up to it with great relief. Those who are strong and healthy are hypnotized as readily, *ceteris paribus*, as those who are weak and in bad health.

In the next place, Englishmen would appear to be

less susceptible to the influence than the inhabitants of some Continental countries. Bernheim, Liébeault, Ochrowicz, and the Dutch observers place the proportion of hypnotizable persons as high as 70 or 80 per cent., including in these figures some cases where the effects are very trifling; but the results of English experiments would, thus far, indicate a considerably smaller proportion.

Thirdly, it is tolerably certain—whatever may be the case with Orientals—that a healthy Englishman or Englishwoman can not in the first instance be hypnotized without his or her full knowledge and consent.

Supposing this consent to have been given, and the subject to have proved susceptible to the influence, the following physical phenomena, or some of them, according to the idiosyncrasies of the individual, may be observed: He will fall into a condition somewhat resembling the drowsiness of natural sleep, though he may answer questions easily and some of his senses may be specially acute. His limbs may remain perfectly limp and motionless (lethargy), or they may be moulded into any position at the pleasure of the operator (catalepsy), and may even be made perfectly rigid. This rigidity may be maintained much longer than in a natural state, and without the muscular tremor which would naturally occur after a few minutes if he were not hypnotized. Lastly, the patient may be made insensitive, in the whole body, or in any part of it, to touch (anesthesia) or pain (analgesia), even without losing consciousness.

These muscular and nervous phenomena may not occur in their full development during the initial stages of hypnotism, or in its higher forms. But the almost invariable characteristic of the hypnotic state is the susceptibility of the subject to suggestions from without. It is this characteristic which gives the chief value to hypnotism as a therapeutic agent, and which forms the source of its chief dangers, real or imaginary. In this state illusions of the senses, the memory, or the will, may be imposed upon the patient; sleep may be induced, and pain and nervous disabilities of different kinds may be removed. But the influence thus exerted by the operator may be made to extend beyond the actual period of the hypnotic sleep. Pain and physical discomfort may be got rid of for a considerable period; the healthful activity of the bodily functions may be assisted, and injurious habits, such as drunkenness and morphinism, may be effectually broken off. The striking results, for instance, obtained by Dr. Bramwell, of Goode, in producing temporary insensibility to pain, and by the Rev. Arthur Ddoth in the treatment of inebriety, afford very recent examples of what can be effected in these directions.

It is important to remember that hypnotic suggestion is simply an exaggerated example of what takes place in the normal state, and can produce only results similar in kind. In a few persons, indeed, presumably of an abnormal type, suggestion in an apparently waking state operates with equal facility, and self suggestion is by no means rare. The cases of "mind cure" and "faith healing" may probably be attributed to these causes. But reports of such cases, unless attested by experienced medical evidence, must of course be received with reserve.

The memory of what has taken place in the hypnotic state rarely persists into the waking life, and this characteristic offers occasion for the most striking results. Whatever undertaking the subject can be induced to promise in a deep hypnotic state he will faithfully perform after waking, and will believe that in so doing he is acting as a free agent. But the liability of the normal and well-balanced subject to be influenced by suggestion has been much exaggerated. The operator will generally require patience and persistence to overcome even those habits which the subject wishes to be overcome. Ideas of an indifferent or beneficial nature will, no doubt, be readily received but the moral sentiments, and even in minor cases, the fear of ridicule, will often operate to annul hurtful or ignominious suggestions.

From what has been said it will be seen that, though the probable evils of hypnotism have been much exaggerated, there are serious dangers to be guarded against. It is indeed by no means a subject to be played with.

I. It is possible for an ill-disposed person to take advantage of the physical helplessness of the subject, or to obtain an undue influence, which may be used to the subject's disadvantage. But dangers of the kind need only be indicated to be avoided. It should be made a rule that no person should submit himself to hypnotic treatment unless accompanied by a friend. It is clear that no one should place himself in the power of another at all unless he can fully trust in the other's discretion and integrity. Nor should anyone suffer himself to be hypnotized except for therapeutic or scientific purposes. In the rare cases of persons who, through a long course of hypnotic treatment, have become unduly susceptible, it is no doubt desirable to take special precautions. In such cases a fresh hypnotization by a doctor or other responsible

person, and then a suggestion by the new operator that no one but himself can influence the subject, has been shown to be effectual in shutting out the undesirable influence for a considerable time. The high value of such counter suggestions in relieving any one who is inconvenienced by the dominance of any operator has only recently been acknowledged, and deserves special mention.

II. There are also dangers arising from ignorance carelessness on the part of the operator. Of these the principal are: (a) The so-called Cross-Mesmerism. If the patient come under the influence of more than one person during a single sitting, as may happen with a sensitive subject if merely handled by other persons, a peculiar condition is sometimes induced, of which the characteristics are violent movements and physical contortions, and refusal to yield to suggestions and commands from any source. It is extremely difficult to arouse the patient from this state—which generally leaves behind it headache and physical discomfort, not removable, as is generally the case, by suggestion. (b) Imperfect awakening. It not uncommonly happens, with an inexperienced operator, that the subject is allowed to depart, at the conclusion of the experiment, before being fully aroused. He is thus rendered liable to all the discomforts and mischances which may befall a person not in full possession of his normal consciousness. It is also safer to prevent the awakening from being too sudden. Experienced operators are, however, fully aware of these risks, and it may be anticipated that with fuller knowledge of the subject they will practically disappear, as it is easy to avoid them.

III. Apart from these definite recognized dangers, there are vague allegations of other disastrous consequences to be apprehended, such as the weakening of the subject's will, or the degeneration of his character. But in the opinion of those best qualified to speak with authority, these apprehensions are almost, if not entirely, without foundation. Where hypnotism is employed for curative purposes the treatment has proved often beneficial and always harmless. Professor Beaunis, for example, has thus hypnotized a patient daily for six months. And where it has been employed for experiment and demonstration only, the effects on the subject, in careful hands, have proved equally satisfactory. The young men and boys on whom the Society for Psychical Research has conducted numerous experiments, extending over a series of three (and in one case of six) years, have always been and remain to this day in full health, physically and morally.

Appended is a short list of some of the more readily accessible books dealing with the subject:

Hypnotism, by Dr. Albert Moll (Translated from the German). London, 1890. Price, 3s. 6d.

Suggested Therapeutics, by Prof. Bernheim (Translated from 2nd French Edition by C. A. Harter). New York, 1889. 18s.

Animal Magnetism, by Profs. Binet and Féré (Translated from 2nd French Edition). London, 1888. 5s.

Animal Magnetism, (Article in Encyclopedia Britannica, 9th Edition, 1884), by Prof. J. G. McKendrick, F. R. S. 7s. 6d.

Psycho-Therapeutics; or, Treatment by Hypnotism and Suggestion, by Dr. C. Lloyd Tuckey. 2nd Edition, 1890. 5s.

Hypnotism; its History and Present Development, by Björnström (Translated from the Swedish). New York, 1890. 2s.

A CARNIVOROUS PLANT.

A naturalist, who has carefully studied the flora and fauna of Central America, found a singular growth in one of the swamps which surround the great Lake of Nicaragua. He was engaged in hunting botanical and entomological specimens in this swamp, which is known as San Sebastian's, when he heard his dog cry out, as if in agony, from a distance. Running to the spot from which the animal's cries came, he found him enveloped in a network of rope-wire tissues and fibers, from which he had difficulty in setting the dog free.

When released Carlo's hairless skin appeared to have been actually sucked or puckered in spots, and he staggered as if from weakness and exhaustion. In cutting the vines the twigs curled like living, sinuous fingers about the naturalist's hand, and it required no slight force to free the member from their clinging grasp, which left the flesh red and blistered. The gum exuding from the vine was of a grayish dark tinge, remarkably adhesive and of a disagreeable animal odor, very powerful and nauseating to inhale. Inquiry elicited the information that the natives have a great horror of this vine, which is called the devil's vine.

A story told of its death-dealing powers was that of an Englishman residing in Managua, who, while hunting in the swamp a few years ago lay down beneath a tree where a large and powerful specimen of this singular plant was growing, and inadvertently falling asleep, woke to find himself enveloped in its web, and, in spite of every effort made to extricate him, he perished in its deadly embrace. An escaped convict per-

ished in a similar manner. It is almost impossible to handle even small specimens of this plant, for its grasp can only be torn away with loss of skin and even flesh. Its power of suction is contained in a number of infinitesimal mouths or little suckers, which, ordinarily closed, open for the reception of food. The gum exuded seems to serve the twofold purpose of increasing its tenacity and overcoming a victim by its sickening odor.

The plant is found only in low, wet places, and usually beneath a large tree, and while dormant seems only a network of dry, dead vines covering the black earth for several feet, but coming into contact with anything it will instantly begin to twist and twine upward in a horrible lifelike manner, breaking out with a gumlike substance that we spoke of before and envelop the object with a celerity that is almost incredible. If the substance is animal the blood is drawn off and the carcass or refuse then dropped.

A lump of raw meat being thrown in, in the short space of five minutes the blood will be thoroughly run off and the mass thrown aside. Its voracity is almost beyond belief, it devouring at one time over an pounds of meat, though it may be deprived of all food for weeks without any apparent loss of vitality. —*Irish Times*.

GIBBON'S "DECLINE AND FALL OF THE ROMAN EMPIRE."

The subject of the great historian was an event which involved the destruction of an empire and an old civilization, an event for the consummation of which centuries were required, which affected the lives and interests of a larger number of the inhabitants of the earth than any other political and social transition in the history of man. The subject had hardly been touched by any writer of ability. The materials with which he had to work were poor. The authorities he was obliged to examine were not authors like Livy and Tacitus, but, for the most part, writers in whose works facts, distorted and carelessly recorded, were mixed with legendary stories and superstitious fancies.

Considering the scanty and wretched materials that existed, Niebuhr declared that the century between Commodus and Diocletian was incapable of historical treatment. Of the unavoidable inferiority of his first volume, Gibbon was fully aware; for he himself speaks of the "concise and superficial narrative of Commodus." The history of ecclesiastical Christianity, with its bigotry and intolerance, its persecutions and exterminating religious wars, forms, perhaps, the bloodiest and most repulsive chapter in the annals of mankind. It extended through periods when men were ignorant of nature, and their imagination was unregulated by reason. The human mind, under the sway of myth and fable, was incapable of telling the truth or of appreciating reality. Certainly Gibbon exhibited singular forbearance in giving an account of the origin and growth of Christianity, with its constant affronts to, and outrages on, reason and truth. We may excuse an occasional sneer in his narration recounting those long dreary centuries in which the human mind expended all its might in formulating and enforcing empty theological dogmas.

Gibbon wrote history, it should be remembered, in the last half of the eighteenth century, just before the old regime, with its corrupt church and state, was involved in the general conflagration of the French Revolution. He was one of the inaugurators of reason and naturalism. Comparative philology had not opened up an illimitable prehistoric past to the archaeological student, and man, at his different stages of development, was not so well understood as he is now. Niebuhr had not then shown the mythical character of all primitive history, although it had been indicated by Voltaire. Walter Scott had not made the Middle Ages live and breathe again, so to speak. The study of the past had not become a science. It was not then seen that society is an organic growth. Man was regarded as having been created abruptly, and not as the subject of a gradual evolution. No Max Muller had set the Orient in a new light. There was no talk of Semitic and Aryan. Kant was living and formulating his revolutionary philosophy, it is true; but he was as yet comparatively unimportant and unknown. There had been no Humboldts, Herders, Spencers, Darwins or Lyells; no Assyriologists or Egyptologists, no Mommsen to elucidate Greek or Roman history.

Yet the "Decline and Fall of the Roman Empire," far from being out of date, maintains its ground, and is the only solid bridge connecting the ancient with the modern world. Gibbon's historic glance took in some fifteen centuries; and in his account of the rise and establishment of Christianity with all its sects, of the invasion of the barbarians of Germany and Scythia, of the civil law, of the character and religion of Mohammed, of the temporal sovereignty of the popes, of the empire of Charlemagne, of the conquests of the Saracens and Turks, and multitudes of other great events and systems, his versatility was as remarkable

as were his judicial candor and truthfulness. Gibbon is a standard historic authority, and has been since he wrote, in the great leading nations, Great Britain, Germany and France.

Gibbon was distinctly the champion and partizan of truth and reason, in whose interest he waged an implacable warfare against the theological spirit as it exhibited itself at the various periods of which he was the historian. He had to be somewhat aggressive to vindicate truth against ecclesiastical misrepresentation. He had to disperse the mists of fable in which numerous historic characters, such as Constantine and Charlemagne, were clothed, in order that they might be seen in a proper light as they really were. Superstition and ecclesiasticism were rampant and on the Continent of Europe still powerful; and Gibbon had to make his historic pen sometimes a weapon of assault. Writing at the present time, with its greater liberality and devotion to truth, he would have had no occasion to exhibit the militancy which was necessary in his day.

Borne along with the current of Gibbon's historic narrative from the ancient to the modern thought, through so many centuries whose annals are beclouded by mythical tradition, I feel under deep obligation to the historic genius, who, by twenty years of patient delving in the confused archives of the past, at length succeeded in placing many centuries of the world's history in the clear light of a luminous historic account. It was a gigantic work to let daylight into such a jungle and to strangle so many monsters of myth and fable that infested it.

That Gibbon was an infallible writer, that there are no errors in his great work, of course nobody claims or believes. He had his limitations and defects as an historian, but they were largely, as has been said, "the result of his chronological position." Society is a constantly growing organism; and the historian, in proportion as he is scientific in his method, since he has to deal with phenomena which can be explained often only in the light of subsequent developments, is peculiarly liable to become antiquated. The fact that Gibbon has not, and is not likely to become antiquated shows what comprehensive grasp of his subject and what historic insight he possessed.

This article may fitly conclude with a sentence from the learned and pious Dr. Albert Barnes, who says: "By unwearied study, by quiet learning, by patient toil, by a comprehensive grasp of his subject, he [Gibbon] has placed himself at the head of historians; and from Thucydides down to the present age, there has not been a man more upright, stern, honest, unbending in recording the facts of history." —B. F. UNDERWOOD.

MARRIAGE AMONG CRIMINALS.

It is well known that the larger part of the criminal classes are unmarried people. Some philanthropists, particularly in Europe, have time and again reiterated their belief that matrimony, with the loving responsibilities that parents assume, would redeem from lives of crime many an outcast who is now regarded as wholly irreclaimable. There is reason to believe there is more sentiment than truth in this pleasant theory. In at least one country marriage is authorized by law between the most hardened criminals during the period of their punishment for hideous crimes. This country is the Island of New Caledonia in the Pacific ocean, to which many hundreds of the worst offenders against society in France, including a great many women, are transported for life. It can not be said that this matrimonial experiment is a great success.

Mr. F. Ordinaire has recently visited the convent of Bourail in New Caledonia. It is vulgarly called the "Paddock" by the male convicts because it is to this convent that they are permitted to go for the purpose of selecting wives from the hundreds of French women who are confined there. This privilege is given them only after some years of residence on the island, when the men who have obeyed the rules of prison life are permitted to build huts outside the prison walls, to choose wives from the convent, and to devote their future life to the care of their families.

Mr. Ordinaire interviewed the Mother Superior on this matrimonial scheme and learned that she regarded it as an utter failure so far as reformatory influences are concerned.

"Our duties here are very simple," she said. "We have the care of the unfortunate women who are sent to us from France until they are married. When a male convict desires to take a wife he comes here, informs me of the fact, and I call all of the female convicts down into the court, where he surveys the crowd and chooses one who pleases him. Then they go with me into the parlor, where they talk over the conditions of their union, and if the woman desires to wed the man the bans are proclaimed and the marriage takes place in church after the delay required by law. I have assisted at forty of these marriages in a single day."

"Do these marriages turn out well?"

"Alas, they do not," said the Mother Superior.

"The women leave the church on the arms of their husbands and go to their new homes, but it is rare that they make these homes happy or in any way attractive. They are far more likely to descend to lower depths of depravity than to become self-respecting women. The children of these unions are, if possible, more degraded than their parents. In my opinion the regeneration of criminals through the family life is a prodigious failure, and I believe that such marriages should not be countenanced, but should be prohibited by law." —*New York Sun*.

LIFE AND SOCIETY.

It has often been observed that persons who give themselves up to "society" are very likely to become trifling or commonplace people; or, is it because they are trifling and commonplace that they give themselves up to "society?" John Stuart Mill, in his autobiography, has a striking passage on this subject. He asserts that not only ordinary and commonplace persons are losers in independence, mental power and force of character by subjecting themselves to social usages and their requirements, but even that persons of mental superiority who largely frequent society, are greatly deteriorated by it. He adds: "Not to mention loss of time, the tone of their feelings is lowered; they become less in earnest about those of their opinions respecting which they must remain silent in the society they frequent; they come to look upon their most elevated objects as unpractical, or at least too remote from realization to be more than a vision or a theory; and if, more fortunate than most, they retain their higher principles unimpaired, yet with respect to the persons and affairs of their own day they insensibly adopt the modes of feeling and judgment in which they can hope for sympathy from the company they keep."

This, unquestionably, is a sound judgment. "Society" tends to suppress originality and to create a set of artificial beings, with no character save that formed on a general model of level insipidity. That keen intercourse is stimulating to the intellect, all admit. It keeps men and women in full sympathy with the life around them, corrects errors and acts as a spur to intelligence, thought and purpose. But how much of such intercourse do you get in general society? Seldom, indeed, is the scholar and society man, or the man of affairs and the society man, joined in the same individual. The older a thoughtful and busy man becomes the more he gets away from what is known as society. The reason is, he doesn't find in it what he wants.

Not only the real affairs of the world, but the mighty problems, the mental unrest of the times, the new philosophy and new history, as well as the old, are subjects banished from the drawing room and ordinary conversation. One mustn't be tedious, mustn't be a bore, mustn't be a pedant; but these are the very things that interest every person who thinks and reads. As he finds no sympathy in society concerning them, he wisely keeps aloof. John Morley well says that in general society a new idea "is handed around among the company as ladies of quality in Queen Anne's time handed round a black page or a China monster. In Bishop Butler's phrase, these people only want to know what is said, not what is true." To be really in earnest in society is to be taxed with bad manners. Flippancy usually passes for agreeable conduct.

Again, it is open to doubt whether literary societies are much benefit to a man of independent thinking. They give a kind of stale atmosphere into which the individual is merged and nothing permitted utterance save conventional orthodoxy and commonplace. Such societies usually discuss what is said, and do not trouble themselves much about what is true. There is a little mutual admiration about them also. They are a grade higher than the dead level of ordinary gossip, but not of sufficiently deep interest to claim the attention of one who has access to a library. The busy man, the earnest man has neither time to seek social compliment nor taste to enjoy ordinary social small talk. A man loses more than he gains by lolling like a perfumed Bulwer in the center of shallow admirers, and talking about "Pigs in Clover." Life is prouder and richer than doing nothing, or less than nothing, in this petty style. What is known as "society," in the conventional use of that term, is mostly a clear loss; and John Stuart Mill was right.

In a circular issued by the State Board of Health of Pennsylvania on precautions against consumption, the following advice is given: "The duster, and especially that potent distributor of germs, the feather duster, should never be used in a room habitually occupied by a consumptive. The floor, woodwork, and furniture should be wiped with a damp cloth. The patient's clothing should be kept by itself, and thoroughly boiled when washed. It need hardly be said that the room should be ventilated as thoroughly as is consistent with the maintenance of proper temperature."

GIRLS THAT ARE WANTED.

The girls that are wanted are good girls—
Good from the heart to the lips;
Pure as the lily is white and pure,
From its heart to its sweet leaf tips.
The girls that are wanted are home girls—
Girls that are mother's right hand,
That fathers and brothers can trust to,
And the little ones understand.

Girls that are fair on the hearthstone,
And pleasant when nobody sees;
Kind and sweet to their own folks,
Ready and anxious to please.
The girls that are wanted are wise girls,
That know what to do and to say;
That drive with a smile and a soft word
The wrath of the household away.

The girls that are wanted are girls of sense
Whom fashion can never deceive;
Who can follow whatever is pretty,
And dare what is silly to leave.
The girls that are wanted are careful girls,
Who count what a thing will cost,
Who use with a prudent, generous hand,
But see that nothing is lost.

The girls that are wanted are girls with hearts,
They are wanted for mothers and wives;
Wanted to cradle in loving arms,
The strongest and frailest lives.

—The Catholic Fireside.

YE QUAKER MAID.

Fair Phyllis sits with queenly grace
And cons a witty paragraph;
Yet punsters who make others laugh
But faintest smile bring to her face.
Her pose of chaste, unconscious pride,
The faintness of her smile demure,
Top plainly say, I'm very sure:
"Loud, boisterous mirth I can't endure."

Oh, Phyllis, fair, sweet Quaker maid,
'Tis said still waters deepest flow—
My whispering heart where'er I go
Says: "Boldly woo, be not afraid!
Though she detests 'the man who laughs,'
Your love she surely won't revile."
Then deign to bless me with a smile,
For I but write those paragraphs.

—EMILE PICKHARDT.

The judges of the Cook county court in dealing with female juvenile offenders or with vagrants from the age of three years to eighteen generally commit them to the care of the Sisters of the Good Shepherd, who have two industrial schools for girls, where these poor creatures are reformed and receive a substantial education. One of these is on the North side, and has probably as many as 400 girls; the other on the South side is in a small private house on the corner of Forty-ninth street and Indiana avenue. But the institution owns the entire block, and has always contemplated the erection of a building. They have to shelter homeless girls who have done no wrong, and to reform those who have committed indiscretions. These two flocks, though receiving precisely the same care and tenderness, are kept apart. The Sisters have found means sufficient for the erection of the north wing of their permanent home, and the contractor is now occupied in laying the foundations. The structure will front on Prairie avenue and consist of a center and two wings. The materials will be pressed brick and stone trimmings, and the present wing will be three stories, a basement, and a mansard attic. This is the northern wing, and the southern will resemble it. In the basement is a large corridor running from north to south, and this is repeated on every floor. On the west side of this corridor will be the pantry and the two refectories, one for the penitents—those who have offended against the law—the other for the preservatives, or those who have been gathered in because they were friendless. There are packing rooms and ironing and washing rooms. Every girl who is old enough is instructed thoroughly in the mysteries of the laundry and the kitchen. On the next floor there is a suite of large rooms for dressmaking and for educational purposes. On the other floors are dormitories. There are at present sixty-two inmates. When the north wing is completed it will furnish accommodation for 150 more.

A paper by Miss Fowkes, in the September number of *Lend a Hand*, deals with a problem that has recently attracted considerable attention in Chicago—viz., the necessity for providing a proper home for refractory children. The writer refers par-

ticularly to the Australian system of managing this class of embryo criminals. In the colony of Victoria family life and individual treatment are now the rule for all dependent children, whether morally bad or merely abandoned. Boys are taken out of the reformatories and transferred to homes in the country, where they are allowed to enter service, but always under official supervision. The Victorian law is very elastic and also provides other methods of dealing with refractory children, such as apprenticing them, either at sea or on land, placing them under the care of suitable individuals, or keeping them in a reformatory, but always under government supervision. The degree of the restraint is always conformable to the improvement of the child under training. To quote from the writer above mentioned: "The state assumes paternal authority over the children placed in its care, punishing or rather enforcing discipline if necessary, but relying chiefly on natural and good surroundings and separation from bad influences." This process of sifting good from bad children who are placed under government supervision commends itself to every civilized community. With slight variations, it obtains not only in Victoria but in the Australian colonies, and certain modifications of the system are to be found in practical use in various American states. It is needless to repeat here that Illinois is not in the van of progress as regards the moral government of the juvenile wards of the state. It is one of the crying needs of the hour that the industrial schools and reformatories of this city and state should be remodeled upon a basis that will sharply distinguish between crime and mere dependency. It is a stain upon the public charities that deal with homeless boys and girls of Chicago that those children who are not yet morally tainted are forced to commingle with those who are already tutored in crime and vice. Every effort to remedy this long-standing abuse deserves public encouragement and the sympathy of every humanitarian.

New York *Commercial Advertiser*: When that exceedingly clever little book, "Women, Plumbers, and Doctors," came out a few years ago not many of those who read it knew anything about the personal history of the author. It was written by a sweet-faced woman, with smooth bands of white hair, whose name is Mrs. H. M. Plunkett, and who can talk entertainingly to you by the hour of Hawthorne and Margaret Fuller and the early days of Julia Ward Howe and James Freeman Clarke and the New England transcendentalists. Mrs. Plunkett's interest in practical scientific questions stood her in good stead, for her son, who was about to enter a medical college, lost his eyesight in a dangerous illness, and yet, seeing through her eyes, took it sounds incredible, but it is true—his course successfully. She sat by his side in the lecture room, studying the diagrams for him and constantly devising means for making them clear to his mental vision. She read the text books to him, going over each page four times. She was his sight, his hands, she "coached" him as never a student was coached before, and when he was graduated he obtained a position requiring special knowledge of diseases of the heart and lungs, his mother still giving him to the fullest extent her services. This past winter this son, the object of so much devotion, died, and the mother, who so long has lived wholly in and for another, wonders at the length and emptiness of the days. With the results of her severer studies added to the practical wisdom she had before, the chances are that "Women, Plumbers and Doctors" will be followed by other works on questions of sanitation.

"The old legend at our college," says a Vassar girl, "is that in former times the words 'Vassar Female College' were done in stone on the front of the building. One night, so runs the tale, there came a great storm, and the F and E were taken off, leaving it 'Male.' This the elements knew to be incorrect, so a second storm obligingly took off the M. The 'Vassar Ale College' was, however, too suggestive of the manner in which the founder had made his money, so the trustees had 'ale' chipped, and to-day it reads simply Vassar College."

The Swiss are the healthiest people in Europe. They have more iron in the blood than can be infused by artificial processes. The cheeks of Swiss girls are like Baldwin apples, as red and as round. The flower girls of Florence are prettier and saucier; but the Swiss are solid, intelligent and free, but women work in the Swiss fields as unobtrusively as in other parts of Europe.—*Correspondence of the Louisville Journal*.

An English idea that might be adopted with profit in this country is a school for dressmaking. Such a school is situated in the busiest and most fashionable thoroughfare in London. The term is six months, and a girl who goes through the course learns to cut, fit, drape and make a dress in every detail, and is given a diploma. The cost of learning is about \$35.

Two of the women of Phippsburg, Me., live on what is known as Malaga Island. Their names are McKenny. While the men have been away fishing the past two weeks these two women have been attending to the lobster traps, baiting and hauling them. Monday they sold in Bath their catch of the two weeks, which yielded them \$17.52.

Mlle. de Vere is the best paid church singer in the United States. A New York church pays her \$4500 a year.

Four of the 231 census enumerators in Maine were women, and the report of the superintendent shows that they did their work without an error.

Miss S. E. Garrity, a photographer at Chicago, is said to have an income of \$10,000 a year as the result of her talent and energy in her chosen line of work.

LEISURE MOMENTS WITH THE GERMAN POETS.

By JOHN B. DUFFEY.

[Johann Wolfgang v. Goethe was born at Frankfurt-on-the-Main, August 28, 1749. He died at Weimar on the 22d of March, 1832. The greatest of modern German poets, as well as one of the world's profoundest thinkers, he possessed rare natural talents, united with high mental culture, sagacious conceptions of the world, a close acquaintance with the workings of the human heart, and an almost unlimited power in the use of language. The wonderful drama of "Faust" from which the following is taken, is one in which Goethe touches upon almost every topic connected with man's spiritual and emotional nature, treating it with exceptional boldness and freedom, and with an artistic excellence that has never been surpassed. Goethe was a man of marvelous industry, and from his earliest growth to the last days of his prolonged life, he poured out an unbroken stream of songs, ballads, plays, novels, essays, etc., very few of which do not deserve to rank with the best of their kind in any language.]

I.—SONG OF THE ARCHANGELS.

From Goethe's "Faust."

RAPHAEL.

In his old way the sun is sounding
Mid brother spheres his rival song,
And his forewritten circle rounding,
With thunder-going sweeps along.
His aspect strength to angels giveth,
Though no one it yet fathom may;
The works whose height no man conceiveth,
Are bright as on their primal day.

GABRIEL.

And swift, and swift beyond thought's ranging,
The earth's magnificence round is sped.
With Eden's brightness interchanging
Night's sombre shadows, deep and dread.
In widening floods foams up the ocean
Against the cliff's deep base; and sea
And cliff are with the sphere's swift motion
Swept ever on, resistlessly.

MICHAEL.

And tempests soar in emulation
From main to land, from land to main;
And of the deepest operation
They, raging, form around a chain.
Destruction, flashing, flames careering
Before the thunderbolt's swift way,
But, Lord, thy servants mark, revering,
The gentle changes of thy day.

ALL THREE.

Thy look to angels strength is giving,
Whilst no one thee yet fathom may;
And all thy works, high past conceiving,
Are bright as on their primal day.

II.—EXCERPTS FROM GOETHE.

Him to name who'd dare it?
And to declare it:
"In Him I believe?"
Who that doth feel it
Will dare to reveal it,
And say: "I believe in Him not?"
The All-Embracer,
The All-Upholder,
Embraces and upholds He not,
Thee, me, Himself?
Arch not the heavens there above us?
Lies the earth not here beneath us firm?
And rise not, friendly twinkling,
Yonder eternal stars on high?

Gaze I not eye in eye at thee,
And press not all things
Into thy head and heart,
And move in mystery eternal,
Unseen, yet seen, beside thee here?
Large as it may be, therewith fill up thy heart,
And if in feeling full and wholly blest thou art,
Then call it what you will—
Joy! Heart! or Love! or God!
I have no name therefor
Discovered. All is feeling!
Names are but sound and smoke,
The glow of Heaven in mist concealing.

What were a God who but external force should
bring here,
To make the universe revolve upon his finger?
For him 'tis meet, the world within to stir,
And nature in self, and self in nature hedged to
bear,
So that what in him lives, and moves, and is,
Should ne'er his strength, and ne'er his spirit miss.

Decision hop'st thou from the ruling one?
Ay, well! The ever-working power to us
Incomprehensibly moves this or that,
As if by accident, to our well-being—
To counsel, to decision, to achievement;
And we are borne, as 'twere, unto our goal.
This to have felt, is happiness supreme;
Not to demand, is our appointed duty;
To expect, grief's consolation beautiful.

How beautiful the world! In its vast round
How much of good is moving to and fro!
Alas! that it should e'er but one step seem
Withdrawn from us! And even to the grave
Lure step by step our anxious longing on
Through life? How seldom is it that men find
What seemed intended for their special need;
How seldom, also, that they hold that fast
Which once their hands have chanced to light
upon!

What first was given us is snatched away;
We let that go which eagerly we clutched:
There is a joy,—we recognize it not;
Or, recognizing, know not how to prize.

III.—THE TREASURE-SEEKER.

Poor in purse, at heart repining,
Dragged my days in melancholy.
Poverty a curse is, wholly,—
Riches are the highest good!
And, to end my pains designing,
Forth I hied to dig for treasure:—
"Take my soul, at thy good pleasure!"
And I signed it with my blood.

Circle drawn in circle truly,
Mystic fires I set a blazing,
By them herb and bone heaps raising:
Finished was the spell aright.
And, as I had learned it, duly
Digger I for the treasure olden.
Just the place where I was told in:
Black and stormy was the night.

And a light afar in Heaven
Saw I, like a star's bright beaming,
From remotest distance streaming,
Just as twelve the clock struck there.
And no warning sign was given
Of the sudden splendor, showing
From the sheen of an overflowing
Shell, a beauteous boy did bear.

Under flower-wreaths, hanging thickly,
Sparkling eyes I saw, and tender;
In the potion's heavenly splendor,
Stepped he to the magic spot.
Then to drink he bade me—quickly—
And I thought:—"This boy in seeming,
With his lovely gift so gleaming,
Sure, the Evil One is not."

"Drink the cheer of pure existence!
Then thou 'lt comprehend my teaching
Come, with magic words beseeching
Not again here, seeking me!
Dig not here with vain persistence!
Days of labor, evenings guestful,
Weeks of toiling, feast-days restful,
Ever hence thy spell-words be!"

GOETHE.

IV.—COPTIC SONG.

Go! my nod obeying duly!
For its good thy youth importune;*
Learn in season wise to be:
On the mighty scales of Fortune,
Seldom fixed the tongue we see.
Rise, or fall, thou must, ah! truly!
Thou must rule, and thou must win, too,
Or else serve, and meet with losses,—
Triumph must, or suffer crosses,—
Anvil or the hammer be!

GOETHE.

[Translated for THE RELIGIO-PHILOSOPHICAL JOURNAL.]

* I trust the reader will pardon this use of an time accentuation.—J. B. D.

Says the Portland *Oregonian*: At Astoria there is an original and unique sign which reads: "Jeff's Restaurant. The Place to Live Well While You do Live. You will be Dead a Long Time." Here is the philosophy of Epicurus, as set forth by Lucretius, commended to the moderns and turned to business account.



"CHRISTIAN SCIENCE HEALING."

TO THE EDITOR: In your issue of Aug. 3 you review this work by Miss Lord, and with your usual courtesy to authors advocating new doctrines, you have given Miss Lord kind and favorable notice. In recognizing the importance of the author's claim to notice there is a tacit acknowledgement of the importance of the science she teaches; so that your courtesy has a two-fold bearing, and will be appreciated both by Miss Lord and other scientists. Yet, in the closing paragraph of your review, you press a sentiment that but for the purity of your intention to guard your readers against a too ready acceptance of untried doctrines, might be construed into opposition both to the author and the science. In this paragraph you say: "Miss Lord assumes so much of her teaching to be true, without attempting to prove its scientific or philosophic soundness, that her book must be unsatisfactory to such as are not already in sympathy with her theories and methods." With your permission, I would like to ask several questions and offer some defense of the attitudes of Miss Lord and the science towards those not in sympathy with the methods of the science. By sympathy in connection with method, I mean an understanding of principle by practical application of prescribed methods; sympathy in the common acceptance of the term, as favor, is wholly unnecessary in scientific investigation. A careful reading of Miss Lord's book will show that she solicits no favor in advance, only so far as to lay aside prejudice and make a trial of her methods.

With regard to the teaching assumed by Miss Lord, I would ask if the assumption of statements without attempt at immediate scientific proof is peculiar to Miss Lord or the science she teaches? Is it peculiar, either, that the assumptions of this science should be unsatisfactory to those "not in sympathy with its theories and methods"—in other words, not in understanding of its principles by practical application of its methods? Does any other science halt at every step to give scientific proof to the student of the soundness of its statements or assumptions? Would not such a course retard progress and create complications that would bewilder the student rather than advance and enlighten him? Take for instance the science of mathematics. After the first few lessons where objects may be used to demonstrate a statement, there is no pause for scientific or philosophic proof at each step that comes in a mathematical course. The student is given a rule or statement, and in the use, not in the contemplation or criticism of it, does understanding come. Would an astronomer hope to make his calculations satisfactory to one not acquainted with the method of mathematics? Such an one might accept, but if he desired to understand and apply the principles of mathematics to astronomical investigation, he must begin with the rudiments of the science and by use of the methods prescribed obtain understanding. In the study of music or language, no student can wait for the reason of the principles and methods that have been evolved through generations preceding him. If he would progress, he must study as prescribed until perfect familiarity with known methods gives him command over latent ideas, the developing of which is the work of genius.

In telegraphy, also, something must be assumed and accepted. The ticking of the machine and the dots and lines of the alphabet are altogether without significance to one not in "sympathy" with the principles and methods of the science. One who would come to understand it, must accept the machine as a truth and the dots and lines as an alphabet, and proceed methodically upon these assumptions.

You may, however, object that Christian Science can scarcely be compared with such sciences and arts; that these are physically demonstrable, and well proven by generations of trial. To my mind, Christian Science is as capable of physical demonstration as any other science, if the rules and methods are as faithfully followed. It is in its infancy now, as Galileo's theories were in his generation. He spoke the truth, but could not give proof that was satisfactory to his contemporaries, because they were unwilling to accept his theories so far as to test them by applica-

tion to physical phenomena. Succeeding generations, accepting and applying them, found abundant proof of their truth.

All new theories, if of importance and bearing evidence of truth, must be accepted and proved by the methods prescribed for demonstration. If true or false, it will be proven in the process. If a student earnestly, sincerely and faithfully tests Miss Lord's theories by her methods, as in other sciences, and the result claimed is not reached, then it seems to me "Christian Science Healing" may be justly called an unsatisfactory book. Respectfully,

MRS. E. J. GURLEY.

WACO, TEXAS.

The spirit of THE JOURNAL is eclectic, not sectarian; and it recognizes elements of truth in many theories and systems, which, nevertheless from its standpoint, are open to criticism. This is true as to Christian Science. The method to which THE JOURNAL referred is not peculiar to Miss Lord, who is an intelligent and educated lady, nor to Christian Scientists; but it is as a method not likely to convince those who are accustomed to investigate and judge by the scientific method. It is not necessary for a scientific teacher to "halt at every step to give scientific proof"; but when he advances theories that are new, or that are not generally accepted by men of science, he should before making them the basis of additional speculation, apply himself to the work of proving them. It is better that in teaching mathematics the rules by which problems are solved be explained to the student as he goes along. For instance when the rules of square and cube root are explained by putting together little wooden blocks how clear to the student are those long rules, each covering a page, which so many boys and girls have committed to memory and recited parrot-like, without understanding a line and only to forget them as soon as they "ciphered through" that part of their arithmetic. A man known as a patient, discriminating, careful investigator, will command the attention of the scientific mind, by merely announcing a discovery or conclusion; but this is because his previous work has been verified, because there is confidence in his judgment. The practical part of so-called Christian Science, the power of healing, is also the practical part of numerous different and even contradictory systems or theories and they all may be, probably are, largely erroneous. And what philosophical theory respecting the material and spiritual life of man would not, in the light of full knowledge of first principles be seen to be a small and childish conception, utterly inadequate to represent fairly any aspect of being.—ED.

JOTTINGS ANENT THEOSOPHY IN INDIA, ETC.

TO THE EDITOR: In August and September, 1889, I published in THE JOURNAL five papers in review of the "Secret Doctrine" of Madame Blavatsky. In the May, 1890, number of the *Christian College Magazine*, of Madras, India,—the periodical in which appeared the original *exposé* of Madame B. by Madame Coulomb,—there was published a summary of my five papers, with copious extracts therefrom.

Mr. E. Douglas Fawcett is probably the most intellectual, and in some respects the ablest, of the theosophists of the world—his special forte being the elucidation of metaphysical philosophy. He accompanied Col. Olcott to India a few months ago, and he is now delivering a course of lectures upon the philosophies of the world, at the theosophical headquarters in Madras. Mr. Fawcett has been the special champion and advocate of Madame Blavatsky's last great work, "The Secret Doctrine." Long articles, highly eulogistic of this book, were published by Mr. Fawcett in London journals.

I have received a letter from a prominent gentleman in Madras, in which it is stated that in a conversation between Mr. Fawcett and Dr. John Murdock, Mr. Fawcett gave it as his own opinion that the articles of W. E. Coleman "form a crushing exposure of Madame Blavatsky and her works." It is a matter of congratulation to the cause of truth that the ablest thinker in theosophy appears to have had his eyes opened

somewhat, and now seems to estimate at their true value Madame B. and her "Secret Doctrine."

I have in my possession a letter from Madame Blavatsky, written to a well-known theosophist, in which she asserts that I applied to Col. Olcott for admission to the Theosophical Society in its early days and was refused; that then, upon the principle of the little boy who, thrashed by a bigger boy and too cowardly to attack him once more, made faces at his sister, I turned my attention to her and began to attack her. This is a falsehood from first to last, manufactured out of whole cloth. Never in my life has a thought of joining the Theosophical Society crossed my mind. In October, 1875, a month before the society was formally inaugurated, I opposed and criticised severely the whole occultic movement of Olcott, Blavatsky & Co.; and from that time to this I have always consistently and conscientiously antagonized occultism and theosophy in all their varied phases.

A few days ago a friend of mine was told by one of the working theosophists of this city that I was a disaffected theosophist, and had lectured in favor of theosophy; and that I had been completely crushed by Madame Blavatsky. It is by such falsehoods as these and those of Madame B., mentioned above, that the members of the Theosophical Society are hoodwinked.

WM. E. COLEMAN.

SAN FRANCISCO, CAL.

MEDIUMSHIP.

TO THE EDITOR: In your last number you ask for statements in regard to the condition of mediums. I will answer plainly for myself. My own condition as nearly as I can see is natural and healthy, both physically and mentally. I am not naturally of a nervous temperament, but if, when the spirits are writing or I am eager for their work, I show signs of nervousness, they caution me against it, and the feeling soon wears away. I see no necessity for any abnormal condition at all. I control myself, and as far as I can know from my own experience, to be a medium is simply to be a good mind listener. I cannot explain how it was brought about that I heard the spirit-voices, but like Blind Bartimeas, whereas once I was blind, now I see, and whereas once I was spiritually deaf, now I hear. Whether it was brought about by spirit-power or by my own will I know not, but this I do know; I experience no more change in talking with the unseen man than talking with a person in the flesh, only with the latter I vocalize my mind, while with the former I do not.

What is it to be a medium? My answer is this: to be able to communicate with disembodied minds. How is it done? The mind is awakened to its own nature, and consequently is able to converse with those of its own kind. Mind uses man to do its will, because all men are not awake to their own spiritual nature. They employ their physical organs to convey their desires to each other, but the spirits have no physical organs. They use their spiritual senses, and when our spiritual senses are awake to them, they meet us in their own way.

In my own experience seeking the truth, I have found that spiritual man alone can not do material work, notwithstanding all the testimony of others that I have read. Neither can they see material things of themselves. I have often tried them myself in various ways until I am satisfied that what they see is through our own minds. When writing for me, for instance, if I close my eyes they cannot write straighter than I can blindfolded. Mediums claiming to read blindfolded are deceiving or being deceived. What are our organs of vision for but to see material things? If the spirit could see material things it would be no loss to be physically blind. And so I say of others claiming to call any spirit by mental telegraphy; they are deceived or they are deceiving.

I have been seeking the truth, and I wish to say to all who are gifted with mediumistic power, give the truth unalloyed for humanity's sake—give the truth pure and simple. Do not do a dozen tricks to prove one truth; it will stand better alone.

Can your mind write without your material help? If not, how can you expect another's to do so? Or do you imagine your soul will gain power after your body is dead? True, it will gain spiritual knowledge, but how can it gain material strength? I believe the spirits that tell me they can not do material things know what they are talking about, especially when it agrees with my own reason after a thorough investigation.

Yours for truth,

ALTON.

T. PEPPER.

SPIRIT INFLUENCE IN MIND READING.

TO THE EDITOR: While reading the account of Paul Johnstone's feats on the first page of your issue of this date I was impelled to take an "unscientific" and unpopular position and ask if too much is not laid to pure mind reading in such cases and too little heed given to the accompanying spirit impression that close students of the subject know almost invariably accompanies such feats. I could cite numberless facts to prove this; but if, for want of space, I now but make the naked assertion that such is the case you have warning that, if heeded, may save many lives in this age of experimenting with psychical phenomena. As we all know the mere reading of the name upon the register is no rare feat in itself; but with the surroundings of suspicion and skepticism under which Johnstone performed it, it was made well-nigh impossible. I would never submit a medium to such an ordeal, even one having spirit guides who had thrown off their physical infirmities so as not to distress their mediums. Much less would I advise a medium, who was so entirely ignorant of spirit control as was Bishop, to subject himself to influence under such conditions.

To accomplish such a feat requires a closer contact between the mind reader and his assisting spirit guide than was good for the young man, Johnstone. All the symptoms produced—"high pulse and temperature," "spasms" and threatened "collapse" were much more likely those of the spirit in his last moments of earth, reproduced, than an excitement caused by the mind reader simply "connecting" with the committee's mental expressions. Instead of a condition of excitement, that of the subject himself must have been one of passivity; and I contend that the excitement came through the spirit's influence acting upon him—having found him in a passive or receptive condition. Unrecognized spirit influence was unquestionably the cause of Bishop's death and I have frequently known but a hair to intervene between the life and death of a medium through the over anxiety of spirits to accomplish pet purposes without, necessarily, intending to hurt the medium.

It is no proof that the spirit is exercising no influence because he is not recognized as so doing. It is a common experience to find persons knowing nothing about mediumship whose lives are practically dominated by an unsuspected spirit friend or foe.

N. A. CONKLIN.

BROOKLYN, N. Y.

THAT COILED SPRING.

TO THE EDITOR: I have been looking for replies to the question arising from the "coiled spring" in acid losing its elasticity. The answers you have received and published are unsatisfactory. They assume that there is no exception to the law of correlation of forces and the conservation of energy, and they affect to explain the phenomenon in question in accordance with the law. But they explain nothing. The stubborn fact remains that a force which has been expended in coiling a steel ribbon has disappeared after being for a while immersed in a powerful acid and no correlate of that force is left behind.

Mr. Herman Fasher, of St. George, Utah, explains (Aug. 23) that there are two counter forces in the coiled spring, one of compression on the concave side and one of tension on the convex side, each equal to the other, and opposite to the other; so that there is, he says, a neutrality or nihilism of result. And he thinks this is the solution of the problem, and the scientific vindication of the questioned law of the conservation of energy! His own terms contradict his assumption—unless he means to deny the action of the law in this case, for he says that in the acid these two forces of compression and tension exactly balance each other in their action, and "the ultimate result is nil." Well, if nothing results from the action of one force or any number of forces, no matter how exercised relative to each other, it is but another suggestion of the problem with which we began. If there is ever anywhere such a result as nihilism or nothing from force or forces in action in any way, then and there we have an exemplification of the limitation or exception to the law of the conservation of energy.

For one, I have always believed that there is a sphere of exceptions or limitations to this law; and this sphere I endeavored to define, and my nearly completed effort has been lying in manuscript for many years. If you wish it, I will try to find time to edit it for your noble jour-

nal, and if I prove too abstruse for your constituents, you will know what to do—as editors always do. WM. I. GILL.
ENGLISHTOWN, N. J.

BOEHME.

TO THE EDITOR: In a recent number of your JOURNAL Mr. M. C. C. Church refers to Boehme having believed that the world was to be destroyed by fire in his own time. As I have studied his writings for thirty-seven years and know them almost as well as those of our Bible, I venture to say that his expressions on this point must have been misunderstood. In one passage of his earliest book, "Aurora," at passage 3 of chapter 4, he does say, "The great day of Revelation and the final judgment is near, and daily to be expected," but in his "Epistles," now happily within everybody's reach, he very expressly disclaims any preknowledge of the times to come. In Epistle 4, pas. 34, he said, "The limit of the world's end is not revealed unto me," and at passage 37, "They be secrets, and it belongeth not to man to make conclusions about them without the command and type of God." (See also passage 71, Ibid.)

But as to the fall of Babel, which he did not at all identify with the end of the world, he evidently had a strong persuasion that it was to be soon. Whilst the seer is intromitted to higher spheres, as it is proven from the days of the apostles to our own, all relations of time are lost; the hour of eternity effacing consciousness of that instrumental "clock work" which had a beginning with the sun, moon and stars and ends when their appointed course is run.* As Boehme said in another Epistle (15, pas. 42), "The spirit seeth all things nigh at hand, and then the sidereal man supposeth that it will be instantly."

The man, Jesus Christ, showed his exceptional nature in his full consciousness of both time and eternity, when he had warned his followers of the long-lasting tribulations that were about to overtake them, and spoken of troubles which succeeding ages have brought to pass, he was able and careful to tell his hearers that "the end was not yet."

I remain faithfully yours,
A. J. PENNY.

*See Boehme's Election of Goetz, chap. 4, pas. 43.

JOHNSTONE THE MIND READER.

Johnstone, the mind reader, has a number of peculiarities, says the Chicago *Evening Journal*. One of them is his dislike to handling or carrying money. He says disagreeable people impart to money some of their own personality, and that fingering a greasy bill or a coin that has been long in circulation affects him with a species of nausea. He will not carry money about him, and when he is compelled to make a trip involving the payment of two or more car fares, the nickels are invariably placed in different pockets.

His physical temperament is such that he has to be carefully watched, and at times he is given as much attention as a helpless child. Gooding, his manager, speaking of this the other day said he had to watch him closely at all times; in fact that he had made a study of him and believed he would be able to prolong his life much beyond the period allotted to people of his temperament.

"When we first started on the road," said the portly manager, who, by the way, carries enough flesh to build four Johnstones from, "he complained of not sleeping well, and found that his appetite was poor. He lost about twenty pounds the first month we were out, and I was afraid he would dwindle down to nothing and then disappear. We were giving three entertainments and public driving tests per week at that time, and I was compelled to cut them down to two, that apparently being the measure of his strength. I also began watching his diet closely, and in a little while he began to improve. He soon regained his lost weight and I believe he is now stronger than when he started, but still I do not regard as safe to give more than two entertainments a week. I give him a cold bath every morning, and rub him briskly with coarse towels. He then takes a light breakfast and then a two-hours' walk, the weather permitting. His dinner is of some kind of fowl, or a good thick steak, and his supper is generally a small piece of chicken with dry toast. When he is to give a performance tea and toast constitute his supper, but after his exhausting labor I permit him to indulge himself, and I can tell you his appetite is as astonishing as the feats he performs."

"His serious condition following his driving test last week," continued Gooding,

"was due entirely to a severe chill contracted on the way home. His severe tests throw him into a profuse perspiration, and immediately after them his clothing should be removed, and after a bath his skin be rubbed until it is red and tingling from the friction. Then, with dry clothes at hand, he is in no danger of contracting cold. All this was overlooked in the excitement following his drive, and the result of that negligence nearly cost him his life. I always carry a drug—it is the most powerful known to science—that would have revived him at once, but singularly enough it turned up missing when it was most needed. I have been taught a lesson, however, and I don't think the thing will happen again."

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BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

The Round Trip from the Hub to the Golden Gate. By Susie C. Clark, author of "A Look Upward," "To Bear Witness," etc. Boston: Lee & Shepard, pp. 193, cloth, \$1.00. S. A. Maxwell & Co., Booksellers, 134 to 140 Wabash ave. Many books have been written by tourists, narrating the experiences incident to an overland trip to California and descriptive of scenery and objects of interest observed on the way and on the Pacific coast. But the author of this little volume saw with her own eyes, not with the eyes of writers of guide books, and she tells what she saw in a way to interest those who are already familiar with the things she writes about as well as to inform those who have never made the trip across the continent.

Two or three brief extracts are given to convey an idea of the style. "Beauty never forgets her earthchild anywhere under any circumstances. But in the desert, we sympathize with the pauper child who exclaimed on first viewing the ocean: 'I never saw enough of anything at once, before.'" "But sterility reigns only without. Far too regularly the announcement is made that 'lunch' or 'dinner is now ready in the dining car'; a summons often greeted with a look of comical dismay that expresses: 'have we got to go through that ordeal so soon again?' For the presiding genius of that dining car might well be arrested for cruelty to animals, so abundantly do they provide the choicest viands to this indolent, inexperienced, overfed, pampered freight of live stock." "But how sincerely we pity the people who have not been to California. We often wonder that those who travel habitually turn always to the Old world, before gaining any acquaintance with the New; why cross a stormy ocean, a boisterous channel and foreign countries by rail and diligence to see—Mount Blanc, for instance, when there are wonderful Alps and Appennines at our own doors waiting to be interviewed, and where in all Europe are there waterfalls to be compared with our own beautiful cataracts and cascades?" "The Round Trip" is really a delightful book to read.

One Man's Struggle. By Rev. George W. Gallagher. New York: Funk & Wagnalls, 1890. pp. 169. Cloth, \$1. This is a graphic story founded, the author says, on hard, stern facts. Various types of temperance workers are represented in an interesting manner. A courageous, philanthropic young minister, called from a quiet little community to a manufacturing city of New England where saloons abound and drunkenness is common, begins a temperance crusade to enforce the prohibitory law. He learns something from his experience. Politic deacons warn him, cautious brother ministers stand aloof, leading members of his church discountenance and discourage his work. Wealthy members cut down their subscriptions and some withdraw; but a revival fills the church, chiefly with the poor. It is the old story of the *via Crucis*, the way of the cross.

The World Lighted. A Study of the Apocalypse. By Charles Edward Smith, author of "Baptism in Fire." New York: Funk & Wagnalls, pp. 218. Cloth, 75 cents. This work is an attempt to solve the mystery of the Apocalypse which the author says now "remains uncomprehended and practically useless." He points to the imagery of the first chapter, the "magnificent array of light bearers, seven golden candlesticks—seven stars—the sun," and says of them: "I propose then, this conception—The Progress of Truth in Enlightening and Saving Mankind—as the fundamental idea of the Apocalypse, and the key to the meaning of its symbols." Of this as the true explanation he finds evidence, as he imagines, in the statement that where heaven is opened, the central vision is of "a book resting upon the hand of its divine author."

Reminiscences of Old Quebec. By Mrs. Daniel Macpherson. Montreal: Printed by John Lovell & Son, 1890, pp. 128. This work by a lady of Quebec whose memory goes back half a century or more, contains information in regard to that old city. Subterranean passages under the citadel, with underground rooms and fireproof quarters for women and children in case of siege, the old convent of the congregation of Notre Dame—not now in existence—and other objects of interest, prominent characters of Quebec, and events of local interest together with personal experiences in the city during the last fifty years—these are

the subjects pleasantly written about in this unpretentious little volume. There is also a chapter on nursing of which the author evidently possesses practical knowledge.

The Taking of Louisburg 1745. By Samuel Adams Drake. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, 50 cents. This volume is the second in the Decisive Events in American History Series and the facts are grouped together in a picturesque form. The capture of Louisburg and the movements leading to this decisive event in American history are graphically told. The volume is illustrated with a portrait of Sir William Pepperell, with cuts and maps.

Stories of the Civil War. By Albert F. Blaisdell. Boston: Lee & Shepard; Chicago: A. C. McClurg & Co. Price, \$1. These stories are designed to interest as well as to instruct the young, and are written in a lively and attractive style, and in simple language.

NEW BOOKS RECEIVED.

From John W. Lovell Company, New York: The Confessions of a Woman, Mabel Collins; The Vicomte's Bride, Esmé Stuart; For One and the World, M. Betham-Edwards; The Bishop's Bible, David Christie and Henry Hermann. Price, each, 50 cents; Miscellaneous writings of Julia M. Thomas.

Lee & Shepard, Boston; S. A. Maxwell & Co., Chicago: In Trust, or Dr. Bertrand's Household, Amanda M. Douglas. Price, paper cover, 50 cents.

Reminiscences of Old Quebec. Mrs. Daniel Macpherson. Montreal: John Lovell & Son; or, A Doll's House. Translated by Henrietta Francis Lord. Chicago: Lily Publishing House. Price, 75 cents; Oceanides, A Psychological Novel. Ernst Von Hummel. Boston: Ernst Von Hummel Publishing Company; A Grateful Spirit and other Sermons, James Vila Blake. Chicago: Chas. H. Kerr & Co. Price, \$1.00; The Industrial Revolution of the Eighteenth Century in England, Arnold Toynbee, with short memoirs by J. Jewett. New York: Humboldt Publishing Co. Price, 2 vols., 30 cents each.

OCTOBER MAGAZINES.

Wide Awake. (Boston). A good table of contents is to be found in this much sought for magazine. The New Senior at Andover is continued; an Adirondack Camp is a chronicle of a jolly party camping. There are seven photographs by the Camera Club with an account of them in this number.

The Arena. (Boston). The table of contents for October embraces names of many leading thinkers. Dr. Geo. F. Shradley writes forcibly against the death penalty; Prof. James T. Bixby discusses Cardinal Newman and the Catholic Church. Postmaster General and the Censorship of Morals deals with the recent attempt on the part of the postal department to suppress Count Tolstol's latest work. All the topics discussed are of current importance and they are ably handled.

The Atlantic Monthly. (Boston). Sidney, Mrs. Deland's serial, is concluded and the final chapters are full of intensity. Over the Teacups continues to interest all who read it. A striking paper is that of Henrik Ibsen's life abroad and his later dramas. Other notable articles are: Benedict Arnold's Treason; and A Wandering Scholar of the Sixteenth Century.

The North American Review. (New York). The September number of this popular monthly has been received late, but welcome as ever. The articles are strong and of a variety to please all readers. The Federal Election Bill is represented by Hon. H. C. Lodge and Master Workman T. V. Powderly. Col. R. G. Ingersoll expresses his views of Tolstol and the Kreutzer Sonata. M. Romero, Mexican Minister, contributes The Pan-American Conference and Reginald F. D. Palgrave, C. B., the Recent Crisis in Congress.

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Why, then, that cheerful look
Upon the schoolboy's face? Anon
You'll find him "playing hook!"

The summer girl is coming home—
She's happy and she sings,
No longer does she care to roam,
She's three engagement rings!

While autumn tints with gold the woods
Pray mark the merchant's mirth!
As bargains he works off old goods
For more than they are worth.

The politician flaps his wings,
The fall to him is warm:
He runs up principles and things,
And hankers for Reform!

The bard hears other men complain,
And smiles in humor grim,
As they return to work again—
No holidays for him!

September sounds sweet summer's knell;
Down hill our steps are bent;
We note it not—like that too—well—
So easy's the descent.

—HEPBURN JOHNS

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"Good night," he said as he clasped her hand,
And mentally added the words "my dear,"
In hopes that her eyes would understand
What his eyes endeavored to make more clear

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And unbroken pause of expectancy.
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For me—that is, would you angry be?"

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And then, I give you my word, I'll go."

"I'm not displeased, but if you delay
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RACKETS BY THE SEA.

The guest at the sea shore is considered everybody's pigeon, and everybody wants some of his money. I do not include the hotel keepers, however. Their rates are reasonable, and you get all you pay for. You have hardly taken a seat on the veranda after breakfast before you are asked for a contribution for the sick children. Then follows the aged woman, the flower mission, the Sunday school, some local excursion, etc. You are asked for a quarter for almost every object under the sun, and the beggars are men, women and children.

One day a man came along with his arm in a sling and asked for charity on the grounds of his misfortune, adding that he was trying to raise enough money to get to his home in Buffalo.

"What ails your arm?"

"Felon on my hand, sir."

"How long have you had it?"

"Three weeks, sir."

"Let me see."

"I couldn't undo it."

"Oh, but you can. If you have a felon I'll give you \$2."

"And if I haven't you'll denounce me as an impostor. Can't take no such chance, mister. Please help me along."

"Well, you have cheek, to be sure."

"That's what I want you to help me on, while I keep the felon racket for the people further down. Thanks. If I should come along next week on crutches and with one foot bundled up, remember that I am one of the unfortunates of the Sea Girt explosion and don't give me away.—*Detroit Free Press.*

Gust—"I'm glad there's a rope here in case of fire, but what is the idea of putting a bible in the room in such a prominent position?"

Bell-Boy—"Dat am intended foh use, sah, in case the fire am too far advanced foh you to make yoh escape, sah."—*Puck.*

IT IS ALL EXPLAINED.

In early days, when Time was young

And Earth was in its May,

Two primal creatures met and joined

Together in childish play.

And one was Mercury, one was Coal;

Friendship they swore together;

On a tester-board they laughed and played

Through bright and stormy weather.

And ever since they've played the game

Through Fortune's smile and frown,

And that is the reason that Coal goes up

When Mercury goes down.

VANQUISHED.

She talked to him of Plato and of Tacitus and Cato; spoke of Aesop and Diogenes with tears in her blue eyes;

Asked him what he thought of Homer and Hesiod the roamer; how the jokes of old Hierocles compared with William Nye's.

breath came short and scanty as she flew along by Dante, but she pulled herself together and she got her second wind;

He mentioned old man Chaucer, Milton's wife and did he boss her; and dwelt on Burns and Byron, and the dreadful way they sinned.

He sat quite mum, though frowning, till she settled down on Browning, and, deeming she meant Peter, he said he thought perhaps

She would like to hear of Ewing and what Brother Ward was doing, recalcitrant old Anson, and of Kelly's tender taps.

He could talk base-ball he stated, and with eloquence related the history of every game down to the present year;

And, when his tale was ended, she said he was just splendid, as she got down upon her knees to adore him as her peer.

—Tom Masson, in New York Sun.

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The great advances now being made in many parts of the South, the developing of its vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacturing in hitherto neglected territory, has attracted business men to speculation, investment and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.

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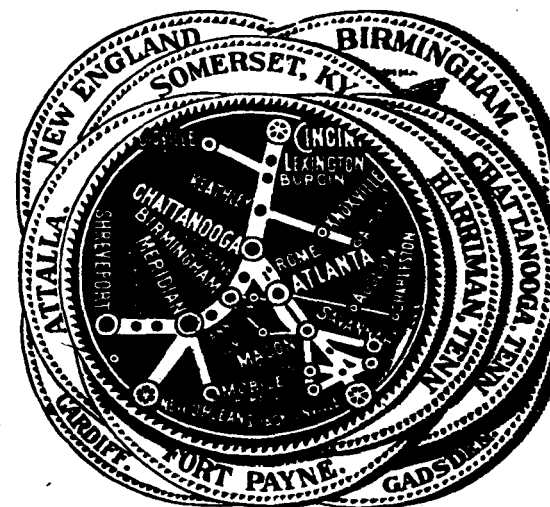
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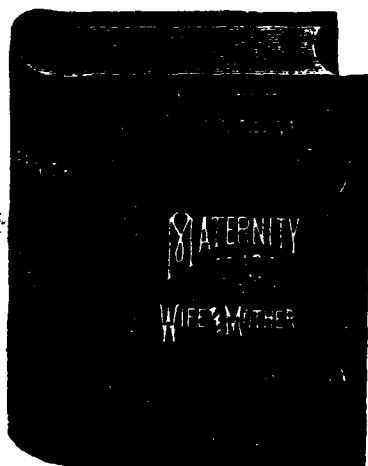
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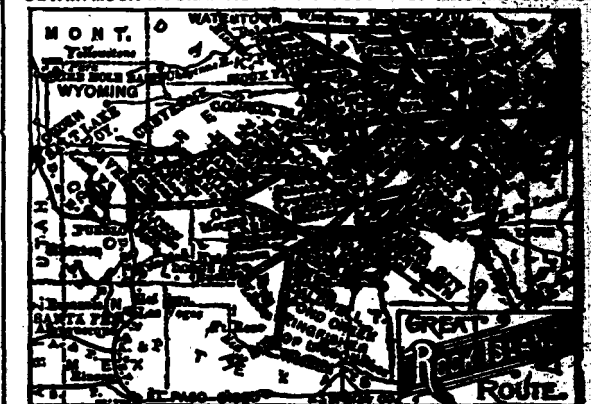
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As a zealous student of experience and contributor to the "Psychical Studies" publication in Leipzig, I would like to confer with some one who would be able and willing to share in such an enterprise.

Address H. HANDRICH,
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The Sioux City (Iowa) Corn Palace for 1890 surpasses by far the efforts of previous years. The genius from whose brain was first evolved the scheme of building a "corn palace" is entitled to the lasting gratitude of Sioux City and a bronze statue in her park, for this unique structure rebuilt in different form each year has done more to give national fame to that stirring city of Northwestern Iowa than all other efforts combined. No one who has not seen this "poem in corn" can form any conception of the marvelous and artistic effects which may be produced with that most democratic product of the West. Wheat, rye, barley, hay and grass are used for coloring and contrasts, but corn is king here as elsewhere; indeed, this is his royal palace where tens of thousands from all parts of the country flock to do him honor, and, incidentally, to put money in corner lots and into the rich lands contiguous to Sioux City. The fair season is from September 25 to October 11, and is well worth the time and money of those desirous of studying the resources of the Missouri valley and learning what western energy and genius can accomplish.

Miss Emma J. Nickerson, formerly of Boston, has taken her permanent residence in Chicago at 661 LaSalle avenue, opposite Lincoln Park. One interested in her public work writes THE JOURNAL: "Miss Nickerson comes to us from the lakes of Haslett Park, refreshed in body and strong in resolve to do the bidding of her spirit guides. We bespeak for her a warm welcome to Chicago hearts and homes."

A. J. Penny, England: As a tribute to the deep interest your JOURNAL would have for me if I was but a few years farther from the winding up of all this life's liabilities, I must add that when, this morning, I took up the last number sent I found enough in it, before two leaves had been turned, to make me glad—for selfish pleasure—that I had before resolved on a subscription for the good of the public, and recognition of excellent work long carried on bravely before public opinion was ripe for giving it due welcome.

Miss Emma J. Nickerson will commence her work for Spiritualism in Chicago with public lectures at Kimball Hall, 245-7 Van Buren street, on Sunday, October 5. Subject for the afternoon: "What is the Trinity of Power; or, How to Grow Great." Evening: "Behold, I prophesy a New Life—the Life that Quickenseth." Poems and tests will be given at the close of each lecture.

Mrs. Carrie McCall Black, 1112 North 29th street, Omaha, Neb., would like to correspond with reliable lecturers and test mediums with a view of making arrangements for the Omaha society for the coming winter. The society has secured a desirable hall for lectures and entertainments.

AN INCIDENT AT THE PLAY.

The other evening, while the audience at the Baldwin were listening spellbound to the famous scene where Barrymore is discussing the foibles of women, a couple of San Mateo rustics in the front row of the dress circle began an earnest discussion as to the merits of a certain prize sow one of them had for sale.

Despite the angry looks and s-s-s-h's of those near by, the controversy waxed louder, until at last a gentleman sitting behind the talkers touched one of them on the shoulder and quietly said:

"Excuse me, my friend, but what will you take for that sow of yours?"

The granger stared for a moment, and then said:

"About \$6, I s'pose."

"Exactly," said the gentleman, taking out his pocketbook and handing over a greenback.

"Here is a twenty. Now that sow's mine; just let her alone, if you please."

The audience snickered, and though the countryman made a woful attempt to turn the joke by gravely pocketing the note and handing over the \$14 change, the snub was crushing in its effect, and in the dead silence that followed the philanthropic millionaire leaned back and modestly enjoyed his popularity.

But what the delegation from up the bay said when, after the performance, they tried to buy beer with the twenty and found it a bad counterfeit is unfit for publication.

—San Francisco News-Letter.

THE HURTFULNESS OF EGOTISM.

The first enemy that ill health brings in its train is perhaps egotism, and a formidable enemy it will often prove, says the *London Hospital*. The man who never enjoys good health is forced to keep guard over himself, to ask whether this or that thing will hurt him, to watch whether this or that course of treatment seems to be the more hopeful. His thoughts being thus drawn toward himself, he becomes self absorbed; my health, my interests, my concerns begin to take a larger place in the moving panorama of life than they do with a physically healthy man. The next thing is that they arrogate to themselves by far the larger part of his conversation, his ailments, his course of treatment, his inability to do this or that "on account of my unfortunately weak health," are the standing dish upon which you may reckon whenever you look in to have a chat with him. Even a little boy of twelve years old, whose doctor not very wisely told him to watch and report his symptoms, has been known to decant upon the half-dozen kinds of headaches from which he suffered to a bored company of friends and relatives, until at last he was bluntly told to "eat his tea and be quiet." How often the unwilling auditors of a catalogue of complaints from some more venerable sufferer must have wished that they could put a stop to it in the same way.

The whole world pays tribute to the merits of "Garland" Stoves and Ranges.

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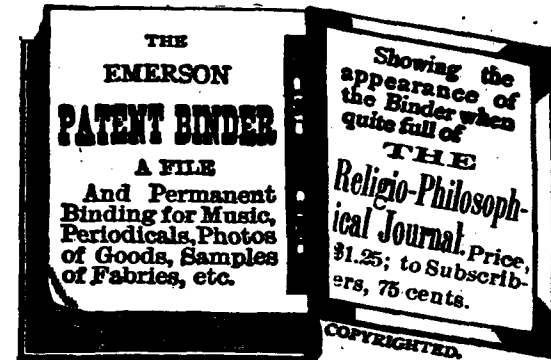
This medicine has direct action upon the nerve centers, allaying all irritabilities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

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Price \$1 per Bottle. 6 Bottles for \$5.

BEATTY'S TOUR OF THE WORLD.
Ex-Mayor Daniel F. Beatty, of Beatty's Celebrated Organs and Pianos, Washington, New Jersey, arrived home April 9, 1896, from an extended tour of the world. Read his advertisement in this paper and send for catalogue.



THE WAR IN HEAVEN.

BY DANIEL LOTT

This is founded upon Revelations 12-19 and will be found interesting. Price, 10 cents.
For sale, wholesale and retail, by JOHN C. BUNDY Chicago

RULES AND ADVICE

For Those Desiring to FORM CIRCLES.

Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents.
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BEATTY'S ORGAN, 11 sets ready, in shape only \$25. Beatty's Upright PIANO, 7 1/2 octaves, (rosewood) \$125. Also Holiday Pianos for sale. Write for catalogue. Draw or call on DANIEL F. BEATTY, Washington.

THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, OCT. 11, 1890.

NEW SERIES—VOL. 1, NO. 20.

For Publisher's Announcements, Terms, Etc., See Page 16

TOPICS OF THE TIMES.

The Congregationalist: Here is the latest absurdity, which occurred at the memorial services of a deceased citizen at Saratoga: "The audience will now have the pleasure of listening to a prayer by the Rev. Dr. Cary."

The *United Presbyterian* hopes to see more condemnation of the lottery business in connection with church fairs, festivals, lawn fetes, etc. It says: It might be supposed that young people even, to say nothing of older ones, by taking serious thought for a moment, could see that to raffle for a cake, a quilt, or a watch, involves the whole pernicious principle of the Louisiana lottery.

On Sunday, September 28th, Christ Church in Birmingham was connected by telephone with a large number of houses, whose occupants were able to hear plainly the entire service while taking their ease at home. The experiment was satisfactory to the auditors, but has aroused the bitter opposition of most of the clergymen and other church officials who regard the new departure as savoring of sacrilege.

Dr. George B. Cheever, whose death is announced, was orthodox in theology, but heterodox in abolition times on the slavery question. Whoever has read remembers his story of "Deacon Jones' Distillery." Garrison liked his vivid style and his fierce denunciation of the sin of slaveholding, and his sermons often appeared in the *Liberator*. The fire of his pen helped to melt the shackles of the slave.

Professor William D. Markey, supervising engineer of the Edison Electric Light Company, declares that he is able to build a railroad and construct an electric motor that will carry a train from New York to Philadelphia in thirty-six minutes, that is at the rate of 150 miles an hour. He would pour electricity into the rails from four way stations with enormous dynamos. The cars would probably be round. The road must be as near straight as possible.

Cardinal Manning is interested in the "Burial Reform Association" in England, the object of which is the reduction of funeral expenses. He agrees with the association that too much money is spent under the present system and that it would be better "if the needless outlay of money were given in some form of benefit to the poor." The outlay Cardinal Manning justly says is "burdensome and unmeaning" and this burden is heaviest on the poor. There is great need of burial reform in this country.

Two burglars were tried in Providence, R. I. The evidence against them was conclusive. Indeed one of them confessed his guilt and implicated the other. They had broken into a store and stolen a quantity of rum and cigars. But the jury returned a verdict of "not guilty." The judge said to the surprised prisoners: "You may walk out of court. I will nolle prosequi the indictment of burglary against you. The jury finds that it is no crime to commit burglary and get away with a cart load of rum and cigars." The pris-

oners left delighted. The explanation of this strange verdict was that two members of the jury were prohibitionists, and as they were very obstinate men and held that it was no crime to take rum and tobacco wherever found, the other members of the jury surrendered to them. Little Rhody is given to queer antics.

Robert C. Spencer of Milwaukee, the well-known educator, is a Republican candidate for Congress. Mr. Spencer's work for the secularization of the public schools, especially in the state of Wisconsin, his unwavering vindication of the Bennett law, his progressive views in general, and his record as a brave soldier in the war of the rebellion will secure for him the support of independent voters outside the ranks of his own political party. He ought to be elected.

Says Judge Altgeld: If some of our policemen were to deal with the property of other citizens with the same freedom that they deal with their liberty, they would soon land in the penitentiary. I can see no reason why the law which protects the liberty of the citizen should not be just as rigidly enforced as the law which protects his property. As to the practice of brutality on the part of some policemen in dealing with defenseless people on the street, I do not deem it proper for me to discuss that at present.

Among the useful inventions in the dental profession, is one by Dr. J. H. Woolley, a well known dentist of Chicago, called the "root canal dryer." It is used to dry the root canal of devitalized teeth before filling. The instrument is a copper cone that serves as a reservoir for the storage of heat, to which is attached a wire, that is introduced into the root canal, thoroughly removing all moisture which in so many cases produces inflammation and renders necessary the removal of the first and sometimes even the second and third filling. It is a most useful invention.

Last week 202 proselytes to the Mormon faith arrived at New York on the steamer Wyoming. The girls among them were put in a room by themselves, when ladies from the Immigrant Girl's Home went to them and tried to dissuade them from going to Utah, but unavailingly. One of the girls, who spoke for the party, acknowledged that they were all willing to be one of seven or eight wives and were fully aware of the teachings of Mormonism. The girls are young, mere children, and are described as remarkably pretty. The entire party proceeded on their journey to the land of the "saints." Incidents like this serve the Mormon preachers and writers as illustrations of the power of their faith to inspire even timid young girls with fortitude, courage and devotion to truth not surpassed in the first century of the Christian era.

The Woman's Moral Education Society organized in this city last week for the purpose of securing the introduction of the Bible in the public schools. The members of the new society have distributed copies of a petition throughout the city and are industriously canvassing for signatures. They encounter more opposition or apathy, it is stated, than they expected. Rev. Dr. Withrow, at the request of some members of the Bible Society, presented the petition for signa-

ture at a meeting of the presbytery. Moderator Wallace remarked that Dr. Withrow's own name was not signed to the petition and invited him to attach it. Dr. Withrow refused to sign, however, as he could not indorse the object. Rev. Frank Bristol and Dr. Jackson, of the Methodist Centenary church, are strongly opposed to the reading of the Bible in the schools on the grounds that such a practice tends to bring the Bible into contempt. When even influential orthodox ministers, who preach to large and wealthy congregations, are in favor of excluding Bible reading and religious exercises from the public schools, there is good reason to believe that the complete secularization of these schools throughout the entire country is not far off.

Henri Watterson writes from his summer home in the Tennessee mountains: I look about me upon these simple mountain folk with an increased respect in the thought that among their many virtues they are the happy possessors of an ignorance I wish I could share with them. Their minds are as untainted as their blood. They come mainly good, old Scotch-Irish stock. The spirit of the great religious revivals of 1800 still abides with them. God fearing, frugal and brave, not book learned, but well up in the wisdom of common life, the field and the forest, and in that knowledge of human nature and human law which is essential to good government they constitute the least demoralized community that I personally know of in all this land, and, in their own small, unambitious way, are the most prosperous and happy. May their thresholds never be crossed by the genius of modern fiction! May no wizard's wand of a Tolstoi or a Zola ever waft its curses over their abodes!

The Chicago Exposition which is annually if not always with us never fails to draw daily changing crowds of interested sight seers from city and country to listen to the music and to look upon the varied exhibitions of nature and art. No matter how patrician or plebeian the visitor's antecedents may be, the same common impulse of curiosity brings them together there. Strolling through the different departments of the varied display and listening to the artless exclamations of commendation and fault finding criticisms of the visitors, the student of human nature finds the Exposition well worth visiting. In addition to the new patents in machinery, the display of flowers, fruit, grain, etc., the museum of natural history and the picture gallery of this year's Exposition are of more than usual interest and attract more interested crowds than any other departments of the show. But the cultured Chicagoan, proud of his wonderful city, feels a shock of wounded pride when the official attendant at the door of the art gallery orders him back to a department where the canes or umbrella he carries must be checked and given up until after he leaves the gallery! As if Western culture could not be trusted to refrain from poking canes or umbrellas through the fine paintings! The only balm he can think of for his hurt sensibilities is the reflection that as Chicago is the Mecca of thousands of St. Louis and Eastern people who come to gaze in jealous awe at the varied wonders of the great city by the lake, that this precaution is taken from fear of the vandalism of such as these, and in courtesy the true Chicagoan must submit to the restriction in common with them.

THE COMPACT FULFILLED.

To campers at Lake Pleasant, Mass., the faces of two old ladies have been familiar for years. Mrs. Angus and Mrs. Stevens were often seen together, their ripe age and common beliefs seemed to draw them toward one another. Mrs. Angus was the elder and feebler in body. Three years ago they made a compact that the one passing to the Spirit-world first should notify the other of the change as soon as possible. The home of Mrs. Angus was at Buffalo, New York, that of Mrs. Stevens with Mr. and Mrs. A. T. Pierce at Barrowsville in the southern part of Massachusetts. Mrs. Pierce is the daughter of Mrs. Stevens, and mediumistic. At the close of the camping season of 1889 Mrs. Angus and Mrs. Stevens parted, to meet at the same place this year if both were still in the flesh. If we recollect correctly the old ladies corresponded at rare intervals, and during the last of May and first part of June of the current year Mrs. Stevens was looking for a letter from Mrs. Angus telling her plans for the summer and giving the date when she expected to reach Lake Pleasant. By way of explanation it should be stated at this point that in the Pierce home it has been for years the custom to hold impromptu circles at irregular intervals, at which times spirit friends often manifest through the means of raps. These conversations with spirit visitors sometimes occur at the dining table after a meal is finished. Sometimes the family call for demonstrations, at other times spirits announce their presence unexpectedly.

On the 10th of last June Mr. and Mrs. Pierce and Mrs. Stevens had finished their dinner—a midday meal with them—and were sitting back in their chairs engaged in conversation on matters unrelated to Spiritualism or spirits, when, suddenly, raps upon the table attracted their attention and interrupted conversation. Whereupon Mrs. Stevens said: "Let us sit forward, it is not one of our usual visitors."—To those familiar with tipping and rapping it is almost as easy to distinguish the characteristics of familiar spirits as it would be were they present in human form, and the presence of an unusual visitor is readily detected.—Mrs. Pierce called the alphabet and the letters a-n-g were rapped out, whereupon Mrs. Stevens exclaimed, "Spell the name." The alphabet being again called the letters m-r-s were obtained when Mrs. Stevens interrupted with "Mrs. Angus?" Loud raps in the affirmative came in response. "Is Mrs. White present?" enquired Mrs. Pierce. "Yes" was rapped out. "Is your mother with you?" "Yes." "How long has she been there?" "Two and a half days."—As afterward learned this was a mistake, being one day too much.—"How long was your mother sick?" "Two weeks and a little over," came the reply. "What time of the day did she go, in the evening?" "No." "In the morning?" "Yes." "At what time?" "Seven o'clock." "What ailed her?" "Pneumonia." This spirit, Mrs. White, is a daughter of Mrs. Angus and had passed away a year or two before.

The next day, June 11th, another seance was held in the Pierce home, when spirit Hattie Davis, a grand daughter of Mrs. Stevens who was in the habit of coming, manifested, called for the alphabet, and communicated that Mrs. Angus was present with her. On the morning of the 12th, Mrs. Pierce received from Mrs. L. Bartholomew, another daughter of Mrs. Angus, a postal card which is now in our possession and reads as follows:

BUFFALO, June 9, 1890.

Mrs. PIERCE:—Mother Angus, passed to Spirit-life this morning at 7 o'clock. Had been sick about two weeks. The funeral will take place here on Wednesday at 2 p. m. She was intending to meet your mother at the Lake, but took a hard cold and had pneumonia which ended her earth-life this morning at seven. With love I remain as ever your friend. (Signed) Mrs. L. BARTHOLOMEW.

The postal card bears the stamp of the Buffalo post office, which shows it was mailed the 10th. After hearing the narrative from Mrs. Stevens and her daughter, we interviewed Mrs. Bartholomew. Her statement was corroborative of the story. She said "Mother Angus ceased to breathe between six and seven o'clock Monday morning, near seven"; and that she wrote to Mrs. Pierce on the afternoon of the same day. Such is the story to the best of our ability to

reproduce it from brief and hurried notes made while at Lake Pleasant; and we believe it to be correct in all particulars, so far as it goes. It is impossible for us to portray the narrative on paper with a tithe of the impressiveness given it by Mrs. Stevens and Mr. and Mrs. Pierce. We believe the case to be without flaw, and that it proves continuity of life and spirit manifestation beyond all reasonable doubt. The mistake of one day by spirit Mrs. White may be reasonably accounted for in several ways. It is possible that the listeners did not understand her raps correctly; or, her inexperience in manifesting together with the mental agitation attending the reunion with her mother and the attempt to communicate may very naturally have confused her. Mr. Pierce is a clear-headed, critical man who does not accept phenomena as of spirit origin without what he considers most indubitable proofs; and he is competent to say what such proofs should be in a case like this. He assured us that while he was a thorough-going believer, this was the first instance in his experience in which the evidence was in all respects satisfactory, with no peg to hang a doubt upon.

EVOLUTION OF MAN IN THE FUTURE.

In an article on "Human Selection," published in the *Fortnightly Review*, Alfred R. Wallace, the distinguished naturalist, says: "In one of my latest conversations with Darwin, he expressed himself very gloomily on the future of humanity, on the ground that in our modern civilization natural selection had no play, and the fittest did not survive. Those who succeed in the race for wealth are by no means the best or the most intelligent, and it is notorious that our population is more largely renewed in each generation from the lower than from the middle and upper classes. As a recent American writer well puts it, 'we behold the melancholy spectacle of the renewal of the great mass of society from the lowest classes, the highest classes to a great extent either not marrying or not having children. The floating population is always the scum, and yet the stream of life is largely renewed from this source. Such a state of affairs, dangerous in any society, is simply suicidal in the democratic civilization of our day.'"

While recognizing the fact that the check to progress here indicated is a real and not merely a fanciful one, Mr. Wallace holds that, when the course of social evolution shall have led to a more rational organization of society, the problem will receive its final solution by the action of physiological and social agencies and in complete accord with the highest interests of mankind. The method of selection for the improvement of the race suggested by Mr. Galton, to be brought into action by means of a system of marks for family merit, for health, intellect and morals—those individuals who stand high in these respects being encouraged to marry early by state endowment—Mr. Wallace regards as ineffective. Its tendency would be to increase the number and to raise the standard of the highest men, but it would leave the mass of the population unaffected. What is needed is a higher average, and this can be secured best by the elimination of the lowest, and a free intermingling of the rest. Reference is made to Hiram M. Stanley's view, as presented in an article printed in the *Arena*, that not reform but prevention should be the cry, that drunkards, criminals and the morally weak should not be allowed to propagate, that parentage should be limited to a comparatively few, and that no child should be born who is unsound in body and mind, or not above the average as to natural ability and moral force. Mr. Wallace thinks—and here he shows his practical common sense—that such interference with personal freedom in matters so deeply affecting individual happiness, will never be adopted by the majority of any nation, and that if adopted it would never be submitted to by the minority without a life and death struggle.

Grant Allen's suggestion of the abolition of legal restrictions as to marriage, and making marriage a free contract to last only so long as both parties may desire, teaching girls that the duty of all healthy and educated women is to be the mothers of as many and

as perfect children as possible and that they should choose as temporary husbands the finest, healthiest and most intellectual men, is characterized as "detestable," since it would impair family life and parental affection—prime essentials to the wellbeing of children—and increase sensualism and consequent deterioration of the race.

The essential characteristics of true marriage are admirably summarized by Mrs. Elizabeth Cady Stanton. "In a true relation the chief object is the loving companionship of man and woman, their capacity for mutual help and happiness, and for the development of all that is noblest in each other. The second object is to build up a home and family, a place of rest, peace and security, in which child life can bud and blossom like flowers in the sunshine." Mr. Wallace does not believe that the most important and vital of all human relations can be dealt with at once and by legislative enactment. In a society so constituted that extreme wealth and extreme poverty, luxury and privation, are treated by legislation as matters with which they have nothing to do, there is no prospect of dealing successfully with such social problems as those that involve the family relations.

But Mr. Wallace believes that when men and women are free to follow their best impulses, when useless luxury on the one hand and oppressive labor on the other, are unknown, that when all receive the best education which the state of civilization at the time will admit, that when the wisest and the best inculcate on the young the standard of public opinion, that a system of selection will come spontaneously into action which will steadily tend to eliminate the lower types of man and thus raise the average standard of the race.

Without committing himself to the details of "Looking Backward," Mr. Wallace makes use of "Mr. Bellamy's clear and forcible picture of the society of the future, as he supposes it may exist in America in little more than a century hence." A late average period of marriage inculcated during the period of education and enforced by public opinion, is counted upon as an important check upon a too rapid increase of population. The most careful choice of partners for life will be made, under social conditions that will render woman independent, so far as the necessities of life are concerned. Fewer and better children will be born. Highly intellectual parents do not, as a rule, have large families, while the most rapid increase occurs in those classes which are engaged in the simpler kinds of manual labor. In a social state in which all have their higher faculties cultivated, a slight diminution of fertility would arise, and this, added to that caused by the later average period, would bring the rate of increase of population within manageable limits.

Improvement will be effected, Mr. Wallace argues, through the agency of female choice in marriage. The idle and the selfish will be rejected, the diseased or the weak in intellect will remain unmarried, and those who possess any congenital deformity will not generally find partners. It will be considered an offense against society to perpetuate disease or imperfection. Thus the method of improvement will be by eliminating the worst elements rather than by securing the early marriages of the best. "The weeding out process has been the method of natural selection, by which the animal and vegetable worlds have been improved and developed. The survival of the fittest is really the extinction of the unfit. In nature this occurs perpetually on an enormous scale, because owing to the rapid increase of most organisms, the unfit which are yearly destroyed form a large proportion of those that are born. Under our hitherto imperfect civilization this wholesome process has been checked as regards mankind; but the check has been the result of the development of the higher attributes of our nature. Humanity—the essential human emotion—has caused us to save the lives of the maimed or imperfect in mind or body." This has retarded physical and even intellectual race improvement, but it has contributed to moral improvement. In the future, admiration of all that is beautiful and self-sacrificing, and repugnance to whatever is selfish and

cruel, will be fostered, and ultimately in a rational social organization, all will have a share in the wealth which all combine to produce.

ANNA YUIS WAUGH.

Among all the host of noble, aspiring spirits who have cast off mortal flesh and passed beyond the veil during the last few months, no one has gone more grand than Anna Yuis Waugh, who experienced the great transition July 14th, at the home of her daughter in Orange, Texas. Mrs. Waugh was unknown to the Spiritualist public. Most unfortunately for the cause, her life-line held her from giving to Spiritualism the rich products of a masterful intellect, cultivated as is that of few men and fewer women. It was our misfortune not to know her until she was nearly seventy, when her days of active labor had, as it proved, closed, although she did not then realize this. She lingered in the mortal form until her seventy-sixth year. Mrs. Waugh was related to the Clarks of Cambridge, justly celebrated the world over as makers of telescopes, and was herself a fine astronomer. Several years ago she made us a brief visit, and the thing she was most anxious to do while in Chicago was to visit the observatory of Douglas University and use its fine instrument. We shall never forget the two hours spent with her at that place. Full of enthusiasm, guided by scientific knowledge and inspired by a love of the sublime in nature, she poured out her soul through her lips with a fervid enthusiasm, poetic expression and wealth of imagination seldom equalled. Finely bred, aristocratic in intellect and spirit, with an unquenchable thirst for knowledge, this woman was a marvel. For many years she had in her employ a medium through whose agency she came in close contact with the wisest spirits who visit earth. With the ability to make the finest discriminations and analyses she had acquired a store of knowledge and wisdom which ought to have been given to the world. Though bedridden and nearly blind for several years before her departure she maintained the keenest interest in the major problems of life and discussed them in letters to friends with much of her old power and with here and there gleams of marvelous brilliancy and insight. Among the friends of her later years with whom she loved to correspond was Frances E. Willard, to whom we are indebted for our acquaintance with this remarkable woman. The printed announcement of Mrs. Waugh's demise reached us at Nantucket, the birthplace of Maria Mitchell, of whom we had heard her so often speak in terms of affectionate admiration. As we looked at the mourning envelope, and the dainty note paper heavily bordered with black, we felt how inappropriate such emblems must seem to the spirit who had looked eagerly for the change which this announcement heralded; who had long been impatient to be relieved from a worn-out, pain-racked body and to join the beloved companion and dear friends whom she knew awaited her coming; who had pined to be free that she might, as she hoped, be able to expand her field of vision and to explore the secrets of the universe denied to those in mortal life. We earnestly pray that all her desires will be realized, and that in good time some avenue may open through which she will be enabled to give us glimpses of the other world and of the fruition of her hopes.

ORGANIZATION.

Prof. J. S. Loveland, editor of *The Reconstructor*, in a series of leading editorials is discussing the subject of organization among Spiritualists, a topic to which *THE JOURNAL* has given much attention during the past year. To show the drift of his thought, we make a few extracts from an editorial in *The Reconstructor* for September 27th, as follows:

Having been one of the first advocates of organization, we are more than glad to see the reawakened interest in this most important work. We are morally certain that, without immediate organization, twenty years hence will see the Spiritualist movement defunct, being absorbed in other organizations....

As a last resort, it is affirmed that Spiritualism furnishes the knowledge of a future life, while the religious world is confined to mere faith. We will not pause here to ex-

pose the inherent weakness of this plea, as usually made, but take it just as it is in all its strength.

You make the claim of knowledge—the knowledge of the being and action of spiritual persons, who were once men and women on the earth as we now are. Knowledge brings us face to face with scientific methods, and you must submit to its most crucial tests before you can claim to have furnished a demonstration. How will you do it? "By the manifestations," you say. But they are by no means *prima facie* evidence of eternal life. You produce the raps, tips, movements, etc. What effect do they produce? Curiosity—wonder. How are they produced? is the first question. There are no spirits in sight as the actors. You are compelled to a rigid scrutiny of all the conditions connected with the phenomena before you can reach a satisfactory solution. The phenomena themselves may assure you that they are produced by spirit but it would be only faith, and a very ready one that would be satisfied with that.

Well, after an elaborate and exhaustive analysis, we reach the position that there is a percentage of the phenomena which defy all explanation except on the Spiritualistic theory. The evidence is of such a character that it is impossible to conceive of a more positive demonstration than the phenomena afford of spirit existence and manifestation. But while we have been making this demonstration, we have also made several more, and we are prepared to go still farther and submit certain other propositions which have been demonstrated with equal clearness as the one claimed and admitted.

1. Spiritualism not only affords knowledge of a future life, but it also demonstrates that that knowledge is acquired by purely natural methods.

2. All the forces employed in the production of the spirit phenomena are natural; therefore, Spiritualism itself is natural—is included in the domain of science.

3. Scientists must admit the spiritual into their categories as they do the rational and the sensational.

4. All the reputed miracles of past ages were of the same nature as modern phenomena, and, therefore, there never was or will be a miracle—the universe is natural.

It is not necessary, nor have we space to argue the foregoing propositions. It is enough to say that they are substantially accepted by the mass of professed Spiritualists, and being so they furnish a basis for organization, broad enough and yet distinctive. They are not accepted by others. Those who are sustained by the idea of numbers tell us of the millions of Spiritualists, and they include a large portion of the Christian church to make up the number.

But no honest churchman can be a Spiritualist. Christianity is a religion of miracle. The supernatural runs all through its history, doctrines and history. It began, it continues, and will end its miracle in the stupendous miracle of the great Day of Judgement. Every Christian believes in the perpetual exercise of supernatural power, so one can become a Christian only through the miracle of regeneration. How absurd, then, to talk of Christian Spiritualists, or that a system of pure, unmixed naturalism like Spiritualism, can affiliate with its opposite. But that absurdity is no greater than assuming that phenomena embraces the totality of Spiritualism.

....Spiritualism is, in the realm of thought, a new synthesis. It combines the rationalism of the infidel wing of humanity with the spiritual faith of the religious. It discards the agnosticism of the infidel, and the miracle and divine revelation of religion. It is one of those great cataclysms of thought which revolutionize the world—they "make all things new." And, in organizing we don't want to repeat the folly of past movements by allowing the ideas or terminology of the old systems to have place in our platform or declaration. Let it be coherent with itself, and every proposition flow naturally from the basic fact of natural Spiritualism.

INSTINCT IN PLANTS.

Ellwood Cooper, of Santa Barbara, maintains that plants possess powers of thought, in support of which view he says in substance: Through his garden there ran some years ago, a sewer made out of redwood timber. This sewer was again cased by an outside sewer, which in course of time had partially decayed. Across the sewer there was built a brick wall many feet high, and in such a way that it was pierced by the inner sewer, which it inclosed tightly, while the outside sewer ended abruptly against the wall. As I said, the outside sewer casing had, in course of time, decayed, and a eucalyptus tree some sixty feet away had taken advantage of this, and sent one of its roots to the coveted spot in as direct a line as possible.

Here the root entered the outside sewer and follow its course as far as it could; at last it came to the wall which shut off its course, and here it could get further, the inside sewer being perfectly tight. B on the other side of the wall the sewer and its double casing continued, and this eucalyptus tree evidently knew how to get there. Some three feet high in the brick wall there was a little hole one or two inches diameter, and this the eucalyptus tree was aware of as its big root began to climb the dry wall and face the sun and wind until it found the hole, through which it descended on the other side and entered the sewer again and followed it along as formerly. Was ever such instinct known before, or are similar traits in plants of daily occurrence, only we are not aware of them? How did the tree know of the hole in the wall? How did it know that the sewer was on the other? Did it smell, and if it did how could it direct the to go and find the place with such precision? There is of course, another explanation of this curious phenomenon. The roots of any plant grow always and unerringly in the direction of its food, just as those of the eucalyptus tree did.

THE WORD LIBERAL.

The word liberal is rather indefinite and it has been used with so little discrimination that it is not of value now to indicate the thoughts or the spirit of a man. On this subject *Unity* has some sensible remarks. It says: The term "liberal" is often used in a very vague sense. Sometimes, in its use as a religious term, it is made to describe only an uncertain and doubtful state of opinion, or mental indifference. The man who has simply lost interest in the discussion of the old-time topics of religion, and holds himself in an attitude of good-natured tolerance towards all forms of belief is often styled a liberal. Perhaps such use is not altogether wrong, so far as it indicates liberalism of all types is a moral quality rather one distinctly mental. We know men of even radical views, whose criticism of the Bible and church creed and ceremony is of the destructive order, who yet are by no means deserving of the name of liberal, if liberality signifies, as it should, that mixture of "sweetness and light" Matthew Arnold described as the highest sign of a religious nature. On the other hand, we know men of moderate, not to say, very conservative views on the trinity and the atonement, whose personal atmosphere is of perfect mental restfulness to all who come within its reach; in whose presence people of all shades of varying, and even hostile opinions feel equally content and at home. These, as we suspect are the true liberals, though they may still hold to some form of antiquated doctrine and belief. Others who have rejected all such delusions and errors are entitled to praise for their intellectual acuteness and honesty, but if their manner and conversation continue to show a narrow intolerance of spirit towards those who differ from them, we must decline to call them liberal.

At present young Oxford is a hot bed of advanced theories of all kinds—Positivism, Agnosticism, Radicalism, "Socialism in the Chair," and Socialism out of the Chair; while in competition with them Ritualism in its most pronounced form still holds its ground, and high asceticism has its gentle votaries, says Goldwin Smith in the *Independent*. Even Ritualism at Oxford seems to partake of the general vivacity and comes out with a brilliant and startling novelty in "*Lux Mundi*." This is a state more wholesome than medievalism and ecclesiasticism, and much more wholesome than Jacobitism with intellectual torpor; but it is not the most wholesome state. The most wholesome state for a university is calm devotion to high education and to the advancement of learning and science. To this when Oxford has grown familiar with liberty she will no doubt come.

The New York *Examiner* says of the cowboys and miners: "They don't want to go to hell, but the trouble is they like the road that leads there." Is not that the "trouble" with a great many people who rank socially far above the miners and cowboys?

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

I.

A POSTERIORI STATEMENTS BY EMINENT MEN.

Spiritualism is a question, in the first place of evidence; it then follows to explain, as far as we can, such facts as have been established.—GLADSTONE.

I have for many years known that these phenomena are real as distinguished from impostures.—ROBERT CHAMBERS.

the spirits of the dead occasionally visit the living. Their former abodes, has been in all ages, in all European countries, a fixed belief, not confined to mystics, but participated in by the intelligent. . . . If human testimony on such subjects can be of any value, there is a body of evidence reaching from the remotest ages to the present time, as extensive and unimpeachable as is to be found in support of anything whatever.—JOHN W.

it to be my duty to bear testimony to the great fact of spiritualism. No one should be silent.—I. H. FICHTE.

The Spiritualists beyond a doubt, are in the track that has led to all advancement in physical science. Their opponents are the representatives of those who have striven against progress.—DE MORGAN.

Even in the most cloudless skies of skepticism I see a rain cloud, if it be no bigger than a man's hand; it is modern Spiritualism.—LORD BROUGHAM.

My position, therefore, is that the phenomena of Spiritualism, in their entirety, do not require further confirmation. They are proved quite as well as any facts are proved in other sciences.—A. R. WALLACE, F. R. G. S.

I know of no instance, either in the New or the Old World, in which any clear-headed man who has carefully examined the phenomena has failed to become a convert to the spiritual hypothesis. That the phenomena occur is overwhelming evidence, and it is too late now to air existence.—C. F. VARLEY, C. E., F. R. S.

ism must be investigated by science. I should look upon myself as a coward if I did not openly express my conviction.—BARON CARL DU PREL.

As time has gradually accustomed the public ear to the discussion of subjects, not long since looked upon with superstitious horror, or irrational contempt, perhaps the day is at hand when more serious thought will be given on the part of science, to these strange phenomenal facts, now so vigorously battling for a foothold in the world of knowledge. It is the intention of the writer to confine himself in a series of articles to facts of which he has personal and experimental knowledge—to offer no opinion he is not justified in holding, and no illustration he does not personally know to be true.

The term human imponderables, has been chosen as one under which can be conveniently arranged all those facts which the writer has learned from years of experiment, principally in his own family, or among his intimate friends. Many of the examples may appear to the student of these mysteries as not of sufficient importance to deserve a record, but it must be observed that as the object of the writer is to relate only such facts as are matters of personal knowledge acquired by repeated experiment, he prefers to appear as feeling his way, by a chain of these experiments to an absolute certainty, rather than to have arrived at his conclusions from the evidence of others. Traveling thus by the only sure road, it offers additional confirmation, if he finds that it leads to the same end others have reached before. No instance of mesmerism or of clairvoyance is admitted drawn from experiments with any public somnambule. All such, in deference to a most unfair demand, are thrown aside, and only those cases selected where there could be no motive for deceit and no suspicion of it.

The time perhaps, is not yet ripe for a theory that will cover all the protean forms of these phenomena, without a flaw. So constantly do newer phases occur, that the day is yet to come and with it the man who will weave all these scattered threads, carded and spun by other hands, into a worthy and consistent whole. The labors of the present hour are but preparatory and prophetic of the revolution yet to be wrought in the thought and philosophy of the world.

The study of these phenomena in the present day goes on from the point where philosophy halts before the "unknowable." We find no analogy between living matter and thought, but only the nervous irritability of the one excited by the other, or by exterior causes acting through the senses, resulting in cerebral consciousness. We also find a thought force energizing exteriorly to the brain cells, without our volition or consciousness; it has laws, conditions, external phenomena, and is no longer the unknowable. As the field broadens and the mental facts become more suggestive, they are removed from the narrow sphere of individual consciousness and stand out objectively for our consideration. An intelligence foreign to us directs certain conditions and foretells results unknown to the brain cells and not automatic; perceives things unseen by the eyes and unheard by the ears; reads the silent thought, and directs the motion of untouched objects intelligently. It is mind, whose effects are beyond the known power of living or dead cells, and reveals a thinking entity apart from protoplasm. Upon the exterior mental and physical facts, true psychology builds, subordinates physiology, and becomes the source of individualized intelligent force embodied or unembodied. All the phenomena in relation to body, mind, life here, and life hereafter, are equally under the dominion of law, and when they present themselves are equally the objects of careful inquiry. Supernaturalism dies daily, and any one fact we may witness no longer belongs to its sphere, but is brought down into the horizon of science.

The absolute certainty arrived at in these articles as to facts, is the outcome of numberless experiments in many years, different countries, and with ladies in private life of culture and refinement, always confirming the accuracy of the examples selected and recorded herein.

MESMERISM.

In adopting the term Mesmerism I pay a well-deserved tribute to the memory of a brave man, who strong in the assurance of truth, stamped his individuality upon a science that has since lived down the follies of prejudice, and is now leading on to so many brilliant psychological results. The use of this name presents also the advantage of not directing the mind to speculations that may be unfounded, by a descriptive nomenclature of greater variety than accuracy. It is generally in the bodily conditions induced by mesmerism, that is found mind cut off from its senses and its normal action through the brain developing capacities in other channels, and exerting rudimentary powers, which fulfill the idea of psychical, inasmuch as they do not employ matter and energies without bodily agencies.

In a sufficiently prolonged and careful examination, I can not escape the conviction that a force emanating from one human being and directed to another, exerts an influence, modified by mental action and physical conditions. Direct experiment proves this beyond a possibility of doubt, and I am obliged to reject, with little hesitation, the empirical notion that all mesmeric effects have their causes within the patient and may be classed as automatic, as not only not sustained by observation, but almost always contradicted. The mesmeric state is induced in many cases by the passes or will of the operator at a distance, without the knowledge of the sensitive. It is an effect produced on an exterior organism, and produced at the time we secretly design. We may not disjoin such obvious and constant cause and effect, or make a fact subservient to speculative fancies.

The first knowledge and indeed I may say the first thought of this wonderful subject came to me in a sudden and unexpected manner, by the bed of a sick relative, whose protracted illness had worn her to the shadow of a human being. As I sat by her, reading aloud and soothingly caressing her head, I was startled by an exclamation that she had lost the power of moving her arm. The fear of paralysis flashed through my mind, and only subsided when motion returned, accompanied by a sense of warmth and a more generally comfortable state of feeling than she usually experienced. It was not until some days after-

wards, when the same fortuitous conditions with respect to the other hand produced the like symptoms, that an exterior cause became reasonably probable.

With a faith less trustful now than then, I applied to our physician on his next visit, for an opinion as to the cause of this temporary inability to move the arm. He attributed it to the extreme weakness of the patient, leaving unexplained, however, why this peculiar state never exhibited itself except under the influence of gentle passes made by my hand. It was impossible to accept the opinion of even this distinguished writer on physiology, when it was afterwards found that he was conversing with his patient for some fifteen minutes, without the slightest suspicion that she was enjoying both the joke and a comfortable mesmeric nap during the whole time.

A long and painful attack of neuralgia had been followed by repeated abscesses, in which the muscles of the neck were implicated to such an extent that the slightest attempt to move the head was exquisitely painful. The absence of sleep aggravated the patient's suffering to an alarming degree.

In this strait the least painful posture was a semi-reclining one, propped up by several thick pillows. It was thus that mesmerism was first applied, by medical advice, on the chance of inducing the needed sleep, which narcotics had failed to bring. In fifteen minutes the patient's eyes closed, and her head which a moment before had been rigidly fixed to her shoulders, fell from the edge of the pillows, as if held by a flexible string.

Under the mesmeric treatment, and that alone, the patient recovered health and strength, the abscesses healed, and her sleep became regular and refreshing. Where formerly the necessary probing and dressing of the neck occasioned extreme pain, the passes now brought local or general insensibility at the will of the operator. This case is related not so much for its therapeutic value or on account of the patient's insensibility to pain, for the medical man will not allow myself or the subject to be a judge in such matters, but rather because of the evidence it brings that mesmeric effects were exhibited when the operator did not know that he was mesmerizing, or the subject that she was being mesmerized.

The next incident was that of a poor Irishman brought to my house by a physician who had been in the habit of prescribing for him. Whilst evidently regarding the passes as so much mummery, the man submitted to them out of deference. At first no effect apparently was produced, but it soon became sufficiently obvious that he kept himself awake with much effort. Having on one occasion dismissed him, in a short time a neighbor came in to tell me that Michael was asleep in the road, leaning against a post. On arousing him and asking why he was sleeping out of doors, he naively replied, "Ah, your honor, it would be bad manners to go to sleep, and me sitting in your own house." The will or other disturbing causes may interfere with the effects, which, however, yield to the imparted impulses when the disturbing causes are removed.

Strolling along the highway between the pleasant villages of Ealing and Hanwell, I made the acquaintance of a fat lady at the "Old Hats" toll gate. She was the wife of a sergeant pensioned off to the life of ease his long service had deservedly entitled him. This woman was fifty-five years old, weighed two hundred fifty pounds, and having followed the army and the battle field from her youth up, could hold her own against the roughest cartman from Uxbridge to London. I felt an instant desire to mesmerize so vigorous a mass of humanity, and as an excuse for delay, begged her to change a sovereign. She willingly complied, and gave me the change in large pieces of silver. I expressed a wish for smaller change, and some minutes were occupied in counting it out from a broken tea pot. To gain more time, I affected to discover a mistake, when she indignantly took the money from me, and counted it out slowly and emphatically into my hand. During this interval, without a word spoken or a gesture made to betray my purpose, I pouring my whole will through my gaze, and to my great satisfaction, before arriving at the sixteenth

shilling, she closed her eyes, shivered through her whole form, and dropped heavily into her arm chair, which nearly filled the doorway, whilst her open hands fell by her side, and the remaining silver rolled on the ground. She was dead to sight, hearing, touch or motion. This good soul took to mesmerism as kindly as if it had been gin, opium, snuff or any other pleasant indulgence, and frequently asked me to repeat the "dose" (she did not know what I had done or what to call it, never having ever heard of it), as it made her eyes, which were inflamed, feel so comfortable.

She came to me on one occasion, when I was engaged with some friends, and as it would interest them and relieve her, I consented. As soon as she was under the influence (the operation never required more than three or four minutes) in passing my hand over her limbs, I produced to my own amusement a state of catalepsy in those formidable arms and still more formidable legs, massive as pillars, or as she called them in her vernacular "postesses," and left them stretched out to their full extent. Just at this moment I was called out by a gentleman to say one word. One word of course brought on another; there was a paper to be signed, instructions to be given to a messenger, so that I did not return until after the lapse of fifteen minutes, during which time the patient's old body had not wavered a muscle from the attitude in which she had been placed.

Here then, as well as in two former instances, we see that knowledge on the part of the mesmerizer, or of the respective patients, of the effects universally claimed, was not at all necessary to the production of those effects, which under all circumstances of time and place, bear such a striking resemblance to each other that we hardly need any other proof of their reality.

Perhaps the most pleasing and satisfactory instance of mesmeric power that ever came under my observation, was on the occasion of being hastily summoned at midnight to the assistance of a near neighbor and intimate friend. I found him and the maid servant endeavoring to restrain his wife from precipitating herself out of the window. The agony of her suffering was painful to witness, and rendered her deaf to the poor comfort of words, all we had to offer. My friend rushed off for the doctor, leaving to the maid and myself the unwilling task of watching the misery we knew not how to alleviate. The struggles at last became so violent that we laid her on the bed to prevent any possible injury.

With hardly a hope of success, I made some passes with my disengaged hand, and in a short time, although her screams continued, her struggles did not seem so violent. This encouraged me to proceed, and with hand, eye and will, I exerted the utmost power I possessed. At length thoroughly exhausted by my efforts and my agitation, I was about to abandon the attempt, when a pleasant smile stole over her face, and in a playful voice she exclaimed "there, Mr. Mesmerizer, you may go home now, I have gone to sleep." She was fast asleep, and we watched her, endeavoring to restrain and pacify the doctor, who had come in, until she awoke some hours afterwards, refreshed and restored, without any knowledge of what had transpired after the first fifteen minutes.

Mesmerism has long been considered an efficacious agent in alleviating and sometimes curing that fearful disorder, epilepsy. In the following statement, the most scrupulous care has been exercised in gathering and relating all the essential facts.

A young woman about twenty-six years old, had from her twelfth year been afflicted with fits, generally recurring at the time I became acquainted with her twice a week. Her physician had long ceased to prescribe for her and nature was suffered to take its course. In a conversation with her former medical attendant, he proposed to me to try the effect of mesmerism to which I consented on the understanding that it was to be done under his direction and in his presence. She was mesmerized every other evening and the first week ended happily without the expected attack. Another week and still another followed, with the same pleasing success, when unfortunately she

was chased by a dog, and fell to the ground in a violent fit. The mesmerism was still continued, and when she was once more apparently free from the attacks, longer intervals were allowed to elapse between the sittings, until at the expiration of a year, once a fortnight was deemed sufficient. The physician pronounced her cured and the manipulations were discontinued. Two weeks after the last operation, being the day on which she would have been mesmerized had the sittings continued, she experienced a slight and last attack.

This young woman then, who in every week before the commencement of this treatment had suffered for two days and occasionally twice a day afterwards experienced but two attacks in a year; one brought on by an extraneous cause, and the other by the termination of the treatment her system had long been accustomed to. Five years afterwards I heard of her continued health and prosperity.

As the patient's health alone was considered, no attempt was made to develop the interesting phenomena which usually follow the process, yet incidentally some curious results were elicited. I placed on one occasion a small parcel, the contents of which were unknown to us, on her chest. She uttered a scream of pain and described the sensation as burning a hole two inches square with a red hot iron. She also stated that the pain was occasioned by two pieces of different metals, the one being her steel busk, and the other the package I held in my hand. I obtained permission to examine the article, and taking off the wrapper, found it to be a wooden box, with a piece of copper two inches square, inserted as a bottom. I also satisfied myself that she wore a steel busk.

The passes generally produced an apparently attractive influence. On attempting to mesmerize without her knowledge, from an adjoining room, she was impelled to arise and approach me, as nearly as the walls would allow, in a direct line, remaining fixed there as long as the passes were continued. A single pass made before her face or behind her back, exercised such an irresistible influence that I was obliged to advise her not to sit in church within sight of me, lest some accidental gesture or involuntary thought of mine should draw her motionless and rigid to my side.

MARCHING ON.

What though their forms lie mouldering in the grave?
What though their great heart-throbs are silent in the grave?

In heaven they are gathering—the great, the good, the brave;

And their souls are marching on.

Our patriots and heroes are soldiers of the Lord;
Our martyrs now are legions in the army of the Lord;
On to Armageddon with truth's sun-bright sword,
Their souls are marching on.

Aye, they are marching on, the earth's great dead;
On, on to glory; hear ye not their tread?
Loved ones, with angels at the bright host's head,
For ever are marching on.

Foremost they file where life's ranks of battle form—
Face with God's angels, where life's squares of battle form:

They tread in the thunder cloud and charge in the storm,
Till they're conquerors, marching on.

On, till the freedom of humanity is won;
On, till the reign of truth and justice has begun;
On, till the warfare of earth life is done.

And in heaven our souls march on.

EMMA H. BRITTEN in *Two Worlds*.

The *Christian at Work* quotes from the *Independent*, "We do not blame Paul the bachelor" and comments as follows: "But do you blame Paul, the widower? We always have had an impression that the young tent maker of Tarsus took him a wife after the fashion of his people. But we supposed she was in the cemetery when he wrote his letters to the Corinthians. Paul, as we read him, was not only 'a Hebrew of the Hebrews,' but an officer of the Sanhedrim as well. And to be such, he had to be a married man, did he not?"

LIMITATIONS OF THE LAW OF CONSERVATION OF ENERGY.

By WM. I. GILL.

The law of the conservation of energy affirms that no force is ever created or destroyed, but only changed endlessly in the modes of its action. This law has become one of the popular dicta of our modern physical science. That the transference and transformation of forces are immense and almost infinitely multitudinous is very manifest; and from these facts it has been inferred that this is a universal fact, so that no energy has ever either beginning or end, either increase or diminution—nothing but a change of connection and mode of action and manifestation. This is a vast inference from the data and it is time that we inquire seriously whether it is not too large and contrary to some known facts. All along there has been some doubt and question, but perhaps less than concerning any other great law that claimed to be scientific.

"There is an absolute conservation of the force of weight." In order to discuss the question clearly we must discriminate between the ponderable and imponderable forces, and consider them separately. The ponderable force is one only and always, and is called gravity. All other forces, if there are any other, are imponderable; and these we will call energy or energies; and will for our present purpose assume their existence since it is not scarcely disputed. Energies are of two kinds, sensible and supersensible; that is, of the conscious mind, thought, feeling, will. It is of the conservation of the sensible energies we shall have to treat—after treating of the conservation of gravity.

Now the law of the conservation of ponderable force or weight has been affirmed without a question since the dawn of human thought. Kant declares that he voices all the past thought on the subject in his "Principle of the Permanence of Substance."

"In all changes of phenomena substance is permanent and the quantum thereof in nature is neither increased nor diminished."—[Critique of Pure Reason, P chap. ii., sec. 3.] In illustration of this permanence and the antiquity of the idea he says: "A philosopher was asked: 'What is the weight of smoke?' He answered: 'Subtract from the weight of the burnt wood the weight of the remaining ashes and I will have the weight of the smoke.' Thus he presumed it to be incontrovertible that even in the fire the matter (weight) does not perish, but that only the form of it undergoes a change." Here matter and weight are identified, and so weight is made the measure of matter, the weight of which remains the same through all phenomenal changes, even through consumption by fire. This is one of the household words of science. It is confirmed by all experiments of Count Rumford, Dr. Mayer and Messrs. Joule and Grove.

Weight then remains permanent, it is agreed, through all sense changes; and the weight of one form of matter is always correlated by the weight of all other forms into which it may be transmuted. Here is an undisputed law of the conservation of force—the immutability of gravity.

There are energies without antecedent correlates. We now enter upon the discussion of the imponderable forces or energies. It is here especially that the modern principle or law of conservation of energy has its significance and reign, it is supposed; and just here it is that I claim limitation and definition are demanded by facts. It is easy to prove that energies ultimately had no antecedent correlate which has been transformed into these energies.

So far as we know the ulterior source and cause of all energy is gravity, and this never passes over into anything else, as all agree. Gravity is the name for the cause of all motion, molar and molecular, and all known energies of the sense world are modes or effects of the modes of molecular motion, and therefore they are the effects of gravity, which never in any degree passes over into its effects. These effects are not the correlates of any transformed antecedent. Gravity is not correlated with energy as metamorphic causes (imponderable forces), are correlated with each other. Gravity never passes over into anything else, and nothing is ever transmuted into gravity. Heat, light

and electricity are generated by friction, which generates molecular action, which is impossible without the action of gravity, which again, does not diminish by the friction. Gravity is therefore the absolute creator, apparently, of all the imponderable forces.

Did they not have a previous potential existence in gravity? This is one of the blind questions with which many are deceived into an assumption of knowledge where an empty verbalism covers a mental blank. What can potential mean here but the power of gravity to produce the effects? Did these effects exist before they were caused? Certainly not, else they are not effects. Are they outgrowths from gravity appropriating and abstracting some of its force, as the plant the elements of the sun, air and earth? Not all; neither do they consume gravitation as the generation of heat consumes coal. They have an absolute beginning, and so fulfill our highest conception of a pure creation—a beginning to be from a cause which remains the same and of undiminished power.

Energies may perish and have no subsequent correlates. Such an origin of energies shows it possible for them to have a corresponding end—extinction, without producing a correlated subsequent; and for the same reason this possibility is rendered quite probable. Let the gravitating and molecular conditions under which they originated change and they perish, whether they propagate themselves into a correlated subsequent or not; and for that propagation there is no logical necessity, and no necessity suggested from their ulterior cause and origin.

Energies do often perish without having any correlated subsequent. In affirming the absolute extinction of some energies, I voice the abiding feeling of mankind, a feeling which must have some basis in facts of common observation. This must be obvious to everybody who does not modify his vision by his theory. Else what mean the words waste, exhaustion, worn out, dead worlds and effete matter, and dissipation of energy? These phrases stand for ideas common and familiar experience. Surely they are not empty words. They must answer to facts.

Every instance where energy is not used or only partially used is to that extent an exemplification of nonconservation. Every cabbage and fruit and grain of cereals unused is an energy only partially conserved. It is capable of doing what it does not do, and that capacity it loses, and it can never be brought to that condition again except by the cooperation of additional energies. That is partial destruction of energy without correlated subsequent.

The cross action of energies often results in their total extinction without leaving any correlated subsequent. One step further, a step which facts compel us to take, and we arrive at the total extinction of certain energies without progeny. This is exemplified at some time with nearly all the products of human energy. These all waste and decay and go down to lower conditions, or are suddenly destroyed by some cross-working energy. Some one has recently affirmed, I believe from experiment, that a coiled watch spring immersed in a strong acid will in a given time lose its elasticity and produce no more effect on the acid than an uncoiled steel ribbon would, so that the energy of the wound up watch spring seems lost, annihilated. No doubt it is lost, and even annihilated. And what is there wonderful in that? That does not increase or diminish matter one particle, if matter is measured by weight; for that spring is as heavy now when it was just wound up, unless some of it is dissolved in the acid. Dr. Whewell says the imponderables are not matter; and he expresses all modern physics which uniformly measures matter by weight, as did Lucretius and all the other ancient philosophers. The only wonder and mystery of it is born of a false theory which denies the possibility of what is occurring every day the world over. The wonder and mystery consist in the existence and persistence of the theory, not the fact.

The most exquisite statuary, the sublimest pile of architecture ever raised and the noblest pictures ever painted will burn as readily as common stones or any old greasy rags, though one is antecedently correlated with genius, and culture and immense labor. Put

the finest gold watch in running order in a crucible, and put an equal quantity of unwrought metals of the same kinds and proportions in another crucible, and the fire will not recognize any difference between them; and all the special energy expended on the watch is utterly and absolutely annihilated. We could carry this style of exemplification over the whole range of human industry; and beyond this range into various fields of natural phenomena. But the seeing eye will see all in these examples.

These facts very certainly do not exemplify the now popular law of the conservation of energy. Either these phenomena contain no energy or energy is not all conserved. Does then the law apply to any such phenomena as these? The answer, surely, should be direct, brief and decisive in the affirmative; for all will agree that the fire burning in the crucible is a form of energy. This destroys the works of the watch, including a coiled spring, and shows no more for it than if melting other forms of metal of the same kind and same degree of purity. So that here energy is lost unless there is no energy in the metals or no more energy in the watch than the other and less wrought metals. That there is energy in the watch is proved by the work it does; and this energy can not be confined to the spring because that would be powerless without the frame in which it works; so that the frame does work in holding and guiding the spring as well as other parts of the watch.

Further, it can not be questioned that energy was expended in elaborating the mechanism of the watch; and if it is not transferred to that mechanism, it is destroyed; and if it is so transferred, it is destroyed by the fire, since the fire is just the same in its action and effect as if it had fused only unelaborated metals. The same reasoning holds good concerning the decay and destruction of all the high-wrought productions of human skill and industry; and indeed of all decay, from grasses to worlds; for every descent of energy from higher to lower grade is a loss and destruction of energy.

I do not know but that the phenomena of isomorphism exemplify the same truth, the limitation of the correlation of energy. But on this we can not enter and will not dogmatize.

But it is clear and commonly conceded that the energies of the world are gradually wasting away. One of the greatest of these, the coal beds, is annually growing less, so that we are reckoning up, from the known rate of its consumption, the time when it will be utterly exhausted. As electricity depends on heat, it is not absolutely inexhaustible, if there is a possibility of our planet losing its heat; and hence it is allowed that the energies of our planet may sometime become so exhausted that it will be a cinder-like world like the moon, and that this is the condition toward which it is tending in its very development. It is singular that these obvious and conceded facts have never been used to limit the alleged law of conservation of energy.

WHAT I KNOW AND THE MEANS BY WHICH I KNOW IT.

BY HON. JOEL TIFFANY.

I know that I am a living conscious being, and as such, I am the product of the operations of that which in existence preceded me. I know that whatever is not self-existent and self-sufficient, must owe its existence and its sustenance to that which preceded it, as its creator and its providence, and that prior to existence, as to that which has had a beginning, there must have been that which has no beginning, and hence, which proceeded only in and from itself—and, therefore, is self-existent, and being self-existent is necessarily self-sufficient. Rationally I know that existence is not eternal; and that self-existence must be so—and that if that which has had a beginning becomes immortal, it must become so through an influx of eternal life as a conscious presence in itself.

Understanding the difference between knowledge and belief, and understanding also, what are the essentials constituting knowledge, I affirm that I know the human spirit to be immortal, that is, that it lives on after the death of the material body; that I know, and in a general way, comprehend what are the universal laws governing in the unfoldment of the spirit; that I know there is a self-existent and a universal presence, filling the universe, and becoming the law

in every department thereof, and that it is in such presence that all things live and move and have their being.

I will now proceed to give something of my experience during the last forty-five years, which has caused me to feel justified in asserting that I know these things, as I know my individual existence through a like or similar experience. And having stated the facts as such and having given my explanation of the same, as philosophy, the reader will judge of the value of the same.

After I became thirty years of age, I found it necessary to examine thoroughly everything essential to change one's convictions from a state of atheism to that of belief in the existence and presence of a spiritual universe and to a recognition of myself as a part of the same. It took years of careful investigation, and of large experience, before I felt justified in saying, as I do now that I know whereof I affirm. My love and my desire for the general welfare of humanity are such, that it would be to me the greatest possible joy to be able to communicate to all a desire so to investigate as to be able to ascertain for themselves, that which I feel I know to be the truth.

In my study of phenomena, I have not been contented to abide in the externals of things. Knowing that all phenomena, whether natural or spiritual, had significance, I made it my business to ascertain as far as possible the nature and value of such significance. And to accomplish this I have endeavored to ascertain the underlying principles, by means of which the truths of such phenomena could be ascertained and tested, and its significance become comprehended.

While seeking to investigate and to ascertain the facts in answer to the inquiry: "Is there a mental and spiritual universe?" the first thing to be settled is, what must be the character of the evidence competent to establish such fact, and can the individual consciousness as mind, with its faculties and powers, exist and act as a spirit, without being vitally connected with an organized physical body? If it is ascertained that such is a possible event, then the necessity for the existence of a spiritual universe will be as great as that for the existence of a material universe.

Human observation and experience have taught mankind that an intelligent and voluntary power, except as connected with an individual mind, is unknown. That when and where there is a well defined manifestation of an intelligent and voluntary presence, there is necessarily present an individual mind; and where the phenomena could not have been produced without such presence, then such phenomena become conclusive evidence of such mental presence.

When the intelligence and volition present are such that it becomes rationally impossible to attribute the phenomena to a mind vitally connected with an organized physical body, by means of a system of sensation and motion, then such phenomena must be deemed to have been produced by the presence and operation of an individual mind not thus vitally connected with the organism of a physical body; that is, such action must have been produced by an individual mind physically disembodied.

But if an individual mind, capable of exercising potentiality in such a manner as to physically demonstrate its intelligence, volition, and the mental faculties generally, independent of a physical body connected therewith, such phenomena demonstrate its existence, presence, percipience, volition and power, independently of a physical system, and that of itself, becomes conclusive evidence of the possible and probable existence of a spiritual universe.

So far as physical phenomena do occur, addressing the physical senses, they come within the range of human cognition. If a physical body is moved, the senses are employed to determine the fact of movement. When seeking for the cause of such movement, the intellectual and rational faculties must be called in aid.

If there is a spiritual universe, living and acting as the life and soul of the material universe, and becoming the law thereof, and if it is capable of exhibiting intelligence, volition and voluntary power, the human mind possessing the faculties of percipience and of intellectual and rational cognition, in an ordinary degree of astuteness, is competent to determine the actuality of such phenomena and the character of the same. And in doing this, one is required to observe the same rules of evidence, to apply the same tests of actuality, by the exercise of the same faculties, as he does in examining and determining the facts and phenomena occurring in the material universe.

To illustrate this;—suppose that the physical phenomenon to be investigated consisted in giving a communication by means of sounds made at a particular letter as it is named in calling the alphabet. If a communication should be made in this manner; there would be no question that an individual mind, capable of hearing the call of the alphabet, and of producing the sound the letters required to construct the words essential to such communication, was present and was the author of the same. Then the question to be investigated would be, Is such mind a physically

embodied, or a disembodied one? This would involve an investigation of the attendant circumstances to determine the source and character of the communication.

Thus, in the early fall of 1850, at Liverpool, in Medina county, Ohio, a party of people were sitting about a table for the purpose of obtaining communications from the world of spirits, by means of sounds made upon the table on the call of the alphabet, at the proper letter to spell the words forming the communication, when this was spelled out: "I am the spirit of Stephen Olin. I was murdered by a Mexican in Calaveras county, Cali., for my money, three days ago. The news of my murder will be found in the next mail from California."

This communication involved the presence of an individual mind to hear the call of the alphabet, to produce the sound at the proper letters forming the words constituting the communication, and this mind must have had knowledge of the facts communicated. Was such mind physically embodied or was it a disembodied mind?

This communication was given in Liverpool, Medina county, Ohio, and was made public immediately after being given; and several days before the California mail arrived; so that there could be no question of the giving of such communication.

At this time there was no physical means of communicating with California from Ohio, except by the overland stage route, or by way of the Isthmus and New York, requiring from two to four weeks. Therefore neither of these methods could have been employed.

It is therefore apparent that the mind responding to the call of the alphabet, could not have been vitally connected with a physical organism, including a nervous system and brain, then present in Ohio, because by no known possibility could there have been any such individual mind, this side of California. Yet this individual mind was so present in Liverpool, Ohio, that it heard the call of the alphabet, distinguished each letter thereof, and spelled words and constructed the sentences constituting such communication. It also knew the facts communicated, and the means by which the news of the murder would reach the friends in Ohio, for the next mail from California confirmed the truth of the statement.

Here is an instance of the manifestation of the presence and the action of an individual mind, under circumstances which preclude every possible hypothesis that it could have been connected with a physical organism, including a nervous system and brain; and hence, such communication must have proceeded from a mind physically disembodied, and this being true, there must exist means by which such mind as spirit can exist, perceive, think, will and act, independent of a physical organism.

In arriving at such a conclusion, one possessed of the physical senses and of the intellectual and logical faculties, in a fair degree of development, is competent to determine all questions involved therein. If, therefore, by the exercise of these faculties, one can attain to a positive knowledge of the existence and operation of material things, so can he of the existence and operation of immaterial or spiritual things. And it is upon such hypothesis, that I affirm my positive knowledge of the existence and presence of the spirit of the universe, as the living and acting soul and life of the same; the attributes of the same becoming facts of the consciousness, which can not be rationally ignored; to-wit, the self-existent, the self-sufficient, the eternal, the immortal, the absolute, the omnipotent, the omniscient, and the omnipresent, filling the universe and becoming the Creator and the Providence by whom, and in whom, all things live and move and have their being; and thus, becoming the law of every state, condition and relation, material and spiritual in the universe.

If, by the perceptions of the physical senses, combined with the exercise of the intellectual and rational faculties, one can arrive at a knowledge of the existence and operation of the material universe, by what sort of logic can it be demonstrated that one by the exercise of the spiritual senses, and the like intellectual and rational faculties, can not acquire a knowledge of the existence and operations of a spiritual universe?

For over forty-five years I have been as familiar with the existence and operations of that presence and power, producing what is denominated spiritual phenomena, as I have been with that producing physical phenomena, and I am as certain of the real presence, as the cause of such phenomena, in the one case as in the other. The evidence of the existence and presence of a spiritual universe coming through physical manifestations is by no means the highest, or the most satisfactory. It is, however, best suited to the capacity and understanding of the mass of mankind; but, in comparison, that which can be communicated thereby, is as the mere alphabet to the most learned and comprehensive treatise.

If the power to manifest intelligence and volition, and to discourse intelligently upon divers subjects, be-

comes an indication of a mental or spiritual presence then there is as much evidence of the existence and presence of a spiritual universe as there is of a material universe; and, if any amount of evidence can demonstrate the truth of such facts, so as to make them known positively, then one can know of the existence and presence of a spiritual universe as the soul and life of this material universe.

One becoming developed in spiritual reciprocity, becomes developed in percipency; and thus becomes percipient of that which another not thus developed, can not perceive. This I know to be a fact as well as a truth. I have many times been suddenly and unexpectedly addressed by some invisible intelligence in language audible to me, and its significance was plain and intelligible and the communication clear and pertinent and always true.

The first time I heard this voice from an invisible presence, was about the year 1843, at Elyria, Lorain county, Ohio. Its first statement made such an impression upon me, as to cause me to change the whole course of my religious thought and life. At that time I was, and, for many years had been, a skeptic in respect to religious and spiritual matters. I was utterly atheistic, and positively disbelieved in the existence of spirits of any kind, as individual or intelligent beings.

In my mind I was commenting upon the character of a professor of religion, who was then passing by me, on his way to church; when this voice said, "It is not his Christianity to which you object; but his lack of it." This was a truth I had never before thought of, and, hence, had never recognized. But they were words "fitly spoken," and coming so unexpectedly, they made a lasting impression upon me, causing me to review and renounce my skeptical ideas.

From this time, forward, I became subject to these states of clairaudience. I repeatedly heard this voice, always speaking unexpectedly and upon subjects not in my mind, sometimes directing me in business matters, sometimes giving me information of distant events, sometimes advising me; but more frequently giving me instruction in the principles of mental science, or of spiritual philosophy. My experience was such that I soon learned that I could rely upon its statement of facts, and that it was safe to take its advice, and that its instructions in the principles of mental and spiritual science and philosophy opened to my understanding much that before had been to me a mystery.

In the fall of 1849, while crossing Erie street, on Superior, in Cleveland, Ohio, this voice said to me, "The philosophy of harmony is this: Those vibrations which in length are commensurable, harmonize; those which are incommensurable produce discord." Instantly I perceived the truthfulness of the statement; but did not see at once the application of the principle to any use of value. Soon, however, I learned that I was being instructed in the principles of harmony, applicable to the system of creation and development; of health and disease; in fact I was being introduced into an understanding by which to perceive and comprehend the order of creation and development, which at times was laid before me, as in a chart; in which I could see the workings of natural law, from the combination of the elements to form the particle, to the completion of the human spirit, until it became consciously one with the spirit, or soul, of the universe.

Such visions of beauty, of order, of harmony and perfection, in the operations of the Universal Presence, culminating in the creation of the individual human, in the image and the likeness of the Divine Creator, by causing him to become, in life and character, at one with the Universal Father, filled my soul with joy unspeakable and caused me to see how all things were working together for the accomplishment of such a mighty purpose.

During these experiences at times I became subject to conditions by which I seemed to be outside the solar system, looking in upon its movements. Then I seemed to see the operation of those forces, by which the planets were kept in their orbits, and were caused to work harmoniously in the family to which they belonged. At one time, I saw the sun, as the central power, and I saw the manner in which it seemed to exert this power, to keep in orderly operation, all the parts of the system, from the element to the individual whole. I remained some time in this state trying to memorize it, but without success. It served my mind, in thought, in feeling, in aspiration and desire, to that harmony, which I perceived to be present in all the departments of existence, and served to increase my faith and trust in that Father who doeth all things well. Because of these, and like experiences, I became fully established in my faith in the existence and presence of a spiritual universe as the soul and life of this material universe; and, hence, I conducted my investigations with a view of ascertaining if such was the reality. In such investigations I have been aided in divers ways, some of which I will proceed to relate, and which have ultimately in causing me to feel that I know the truth of such an existence and presence.

[TO BE CONTINUED.]

ADVANCE OF SCIENCE IN THE LAST HALF CENTURY.

By T. H. HUXLEY, F. R. S.

[CONCLUDED.]

BIOLOGY.

Turning now to the great steps in that vast progress which the biological sciences have made since 1837, we are met, on the threshold of our epoch, with perhaps the greatest of all,—namely, the promulgation by Schwann, in 1839, of the generalization known as the "cell theory," the application and extension of which by a host of subsequent investigators has revolutionized morphology, development, and physiology. Thanks to the immense series of labors thus inaugurated, the following fundamental truths have been established:

All living bodies contain substances of closely similar physical and chemical composition, which constitute the physical basis of life, known as protoplasm. So far as our present knowledge goes, this takes its origin only from preëxisting protoplasm.

All complex living bodies consist, at one period of their existence, of an aggregate of minute portions of such substance, of similar structure, called cells, each cell having its own life independent of the others, though influenced by them.

All the morphological characters of animals and plants are the results of the mode of multiplication, growth, and structural metamorphosis of these cells, considered as morphological units.

All the physiological activities of animals and plants—assimilation, secretion, excretion, motion, generation—are the expression of the activities of the cells considered as physiological units. Each individual, among the higher animals and plants, is a synthesis of millions of subordinate individualities. Its individuality, therefore, is that of a "civitas" in the ancient sense, or that of the "Leviathan" of Hobbes.

There is no absolute line of demarcation between animals and plants. The intimate structure, and the modes of change, in the cells of the two, are fundamentally the same. Moreover, the higher forms are evolved from lower, in the course of their development, by analogous processes of differentiation, coalescence, and reduction in both the vegetable and the animal worlds.

At the present time the cell theory, in consequence of recent investigations into the structure and metamorphosis of the "nucleus," is undergoing development of great significance, which, among other things, foreshadows the possibility of the establishment of a physical theory of heredity, on a safer foundation than those which Buffon and Darwin have devised.

The popular belief in abiogenesis, or the so-called "spontaneous" generation of the lower forms of life, which was accepted by all the philosophers of antiquity, held its ground down to the middle of the seventeenth century. Notwithstanding the frequent citation of the phrase, wrongfully attributed to Harvey, "Omne vivum ex ovo," that great physiologist believed in spontaneous generation as firmly as Aristotle did. And it was only in the latter part of the seventeenth century that Redi, by simple and well-devised experiments, demonstrated that in a great number of cases of supposed spontaneous generation, the animals which made their appearance owed their origin to the ordinary process of reproduction, and thus shook the ancient doctrine to its foundations. In the middle of the eighteenth century it was revived in a new form, by Needham and Buffon; but the experiments of Spallanzani enforced the conclusions of Redi, and compelled the advocates of the occurrence of spontaneous generation to seek evidence for their hypothesis only among the parasites and the lowest and minutest organisms. It is just fifty years since Schwann and others proved that even with respect to them, the supposed evidence of abiogenesis was untrustworthy.

During the present epoch the question whether living matter can be produced in any other way than by the physiological activity of other living matter has been discussed afresh with great vigor; and the problem has been investigated by experimental methods of a precision and refinement unknown to previous investigators. The result is that the evidence in favor of abiogenesis has utterly broken down in every case which has been properly tested. So far as the lowest and minutest organisms are concerned, it has been proved that they never make their appearance if those precautions by which their germs are certainly excluded are taken. And, in regard to parasites, every case which seemed to make for their generation from the substance of the animal or plant which they infest has been proved to have a totally different significance. Whether not-living matter may pass, or ever has under any conditions passed into living matter, without the agency of preëxisting living matter, necessarily remains an open question; all that can be said is that it does not undergo this metamorphosis under any known conditions. Those who take a monistic view of the physical world may fairly hold abiogenesis as a pious opinion, supported by analogy

and defended by our ignorance. But, as matters stand, it is equally justifiable to regard the physical world as a sort of dual monarchy. The kingdoms of living matter and of not-living matter are under one system of laws, and there is a perfect freedom of exchange and transit from one to the other. But no claim to biological nationality is valid except birth....

ANTHROPOLOGY.

The study of man, as genus and species of the animal world, conducted with reference to no other considerations than those which would be admitted by the investigator of any other form of animal life, has given rise to a special branch of biology known as anthropology, which has grown with great rapidity. Numerous societies devoted to this portion of science have sprung up, and the energy of its devotees has produced a copious literature. The physical characters of the various races of men have been studied with a minuteness and accuracy heretofore unknown; and demonstrative evidence of the existence of human contemporaries of the extinct animals of the latest geological epoch has been obtained; physical science has thus been brought into the closest relation with history and with archaeology; and the striking investigations which, during our time, have put beyond doubt the vast antiquity of Babylonian and Egyptian civilization, are in perfect harmony with the conclusions of anthropology as to the antiquity of the human species....

PHYSIOLOGY.

Modern physiology sets forth as its chief ends: Firstly, ascertainment of the facts and conditions of cell life in general. Secondly, in composite organisms, the analysis of the functions of organs into those of the cells of which they are composed. Thirdly, the explication of the processes by which this total cell life is directly or indirectly controlled and brought into relation with the life of the cells which compose the organism. Fourthly, the investigation of the phenomena of life in general, and the assumption that the physical and chemical processes which take place in the living body are of the same order as those which take place out of it; and that whatever energy is exerted in producing such phenomena is derived from the common stock of energy in the universe. In the fifth place modern physiology investigates the relation between physical and psychical phenomena, on the assumption that molecular changes in definite of nervous matter stand in the relation of necessary antecedents to definite mental states and opinions. The work which has been done in each of the directions here indicated is vast, and the accumulation of solid knowledge, which has been effected, is correspondingly great. For the first time in the history of science, physiologists are now in the position to say that they have arrived at clear and distinct, though by no means complete, conceptions of the manner in which the great functions of assimilation, respiration, secretion, distribution of nutriment, removal of waste products, motion, sensation, and reproduction are performed; while the operation which influences the origination and the transmission of manifestations of activity, either within itself or in other organs, has been largely elucidated.

I have pointed out that the history of all branches of science proves that they must attain a considerable stage of development before they yield practical "fruits;" and this is eminently true of physiology. It is only within the present epoch that physiology and chemistry have reached the point at which they could offer a scientific foundation to agriculture, and it is only within the present epoch that zoology and physiology have yielded any very great aid to pathology and hygiene. But within that time they have already rendered highly important services by the exploration of the phenomena of parasitism. Not only have the history of the animal parasites, such as the tape-worms and the trichina, which infest men and animals, with deadly results, been cleared up by means experimental investigations, and efficient modes of prevention deduced from the data so obtained, but the terrible agency of the parasitic fungi and of the infinitesimally minute microbes, which work far greater havoc among plants and animals, has been brought to light. The "particulate" or "germ" theory of disease, as it is called, long since suggested, has obtained a firm foundation, in so far as it has been proved to be true in respect of sundry epidemic disorders. Moreover, it has theoretically justified prophylactic measures, such as vaccination, which formerly rested on a merely empirical basis; and it has been extended to other diseases with excellent results. Further, just as the discovery of the cause of scabies proved the absurdity of many of the old prescriptions for the prevention and treatment of that disease, so the discovery of the cause of splenic fever, and other such maladies, has given a new direction to prophylactic and curative measures against the worst scourges of humanity. Unless the fanaticism of phlogistic sentiment overpowers the voice of philanthropy, and the love of dogs and cats supersedes that of one's neighbor, the progress of experimental physiology

and pathology will indubitably, in course of time, place medicine and hygiene upon a rational basis. Two centuries ago England was devastated by the plague; cleanliness and common sense were enough to free us from its ravages. One century since small-pox was almost as great a scourge, though working empirically, and almost in the dark, has reduced that evil to relative insignificance. At the present time, science working in the light of clear knowledge, has attacked splenic fever and has beaten it. It is attacking hydrophobia with no mean promise of success; sooner or later it will deal in the same way with diphtheria, typhoid and scarlet fever. To one who has seen half a street swept clear of its children, or has lost his own by these horrible pestilences, passing one's offspring through the fire to Moloch seems humanity compared with the proposal to deprive them of half their chances of health and life because of the discomfort to dogs and cats, rabbits and frogs, which may be involved in the search for means of guarding them....

PALAEONTOLOGY.

Palaeontology, which treats of the extinct forms of life and their succession and distribution upon our globe, a branch of science which could hardly be said to exist a century ago, has undergone a wonderful development in our epoch. In some groups of animals and plants the extinct representatives, already known, are more numerous and important than the living. There can be no doubt that the existing Fauna and Flora is but the last term of a long series of equally numerous contemporary species, which have succeeded one another, by the slow and gradual substitution of species for species, in the vast interval of time which has elapsed between the disposition of the earliest fossiliferous strata and the present day. There is no reasonable ground for believing that the oldest remains yet obtained carry us even near the beginnings of life. The impressive warnings of Lyell against hasty speculations, based upon negative evidence, have been fully justified; time after time, highly organized types have been discovered in formations of an age in which the existence of such forms of life had been confidently declared to be impossible. The western territories of the United States alone have yielded a world of extinct animal forms, undreamed of fifty years ago. And wherever sufficiently numerous series of the remains of any given group, which has endured for a long space of time, are carefully examined, their morphological relations are never in accordance with the requirements of the doctrine of evolution, and often afford convincing evidence of it. At the same time, it has been shown that certain forms persist with very little change, from the oldest to the newest fossiliferous formations; and thus show that progressive development is a contingent, and not a necessary result, of the nature of living matter.

GEOLOGY.

Geology is, as it were, the biology of our planet as a whole. In so far as it comprises the surface configuration and the inner structure of the earth, it answers to morphology; in so far as it studies changes of condition and their causes, it corresponds with physiology; in so far as it deals with the causes which have effected the progress of the earth from its earliest to its present state, it forms part of the general doctrine of evolution. An interesting contrast between the geology of the present day and that of a half century ago is presented by the complete emancipation of the modern geologist from the controlling and perverting influence of theology, all powerful at the earlier date. As the geologist of my young days wrote, he had one eye upon fact and the other on Genesis; at present he wisely keeps both eyes on fact and ignores the pentateuchal mythology altogether. The publications of the "Principles of Geology" brought upon its illustrious author a period of social ostracism; the instruction given to our children is based upon those principles. Whewell had the courage to attack Lyell's fundamental assumption (which surely is a dictate of common sense) that we ought to exhaust known causes, before seeking for the explanation of geological phenomena in causes of which we have no experience. But geology has advanced to its present state by working from Lyell's axioms; and to this day the record of the stratified rocks affords no proof that the intensity or the rapidity of the causes of change has ever varied between wider limits than those between which the operations of nature have taken place in the youngest geological epochs. It should never be forgotten that what we call "catastrophes" are, in relation to the earth, changes, the equivalent of which would be well represented by the development of a few pimples, or the scratch of a pin, on a man's head. The evidence of the importance of causes now in operation has been wonderfully enlarged by the study of glacial phenomena, by that of earthquakes and volcanoes, and by that of the efficacy of heat and cold, wind, rain, and rivers as agents of denudation and transport. On the other hand, the exploration of coral reefs and of the deposits now taking place at the bottom of the great oceans has proved

that in animal and plant life, we have agents of reconstruction of a potency hitherto unsuspected. There is no study better fitted than that of geology to impress upon men of general culture that conviction of the unbroken sequence of the order of natural phenomena throughout the duration of the universe, which is the great, and perhaps the most important, effect of the increase of natural knowledge.

A NEW FAIRY TALE OF SCIENCE.

We sometimes speak disrespectfully of Matter, and assume that we are entitled to say that we know much of the action of Spirit. But do we? Is not this a revelation of what we have known nothing of? We stand on some star-lit night and wonder at the limitless universe that darkness reveals. What if there be within us a universe not less marvelous, not less exactly organized, than that which the external vision takes note of? Our quotation is from the *Pall Mall Gazette*:

Sir Henry Roscoe, writing in the *Speaker*, describes why it is that the deadliest microbes may be found in the mouth or in other parts of the body, and yet the harbinger of these guests may be perfectly healthy. It is, it seems, entirely a question of whether or not these organisms find their way into the blood. If they do not, all is well; if they do, the most serious trouble follows. The explanation of these remarkable phenomena (Sir Henry Roscoe points out) illustrates the saying that fact is stranger than fiction, and shows that the truths of science are more wonderful than any fairy tale. For what does the microscope reveal? Under the eye and in the hands of a Russian physiologist working in Pasteur's laboratory in Paris the secret of this impotence of the microbe to penetrate into the blood has been divulged. For Metschnikoff has proved that certain cells contained in the blood of all the higher animals, termed phagocytes, identical with the well known white blood corpuscles, being endowed with the power of independent motion, not only wander inside but even make their way outside the tissue, and, *mirabile dictu*, pursue, devour, and digest any bacilli, whether poisonous or not, with which they come into contact. This is then the new and true battle of life which, hitherto unknown and unobserved, is constantly going on within the body. We now learn why no entrance is, under normal conditions, possible for the invading host. These phagocytes attack and annihilate it before it can do so. They are the watchful guardians of the body. So long as they remain on guard the body is safe from attack; but should they, from any cause, relax their efforts, should they fall asleep at their posts, then the invading army of parasites passes into the system and destroys life either by the numerous mechanical lesions which it produces, or more usually by the poison which it secretes. This apparently independent life of the cell within the organism is one of the most marvelous revelations of modern science.—*Light*.

RELIGIOUS EXCITEMENT AND INSANITY.

I do not hesitate to express a conviction that the excitement of religious feelings, and the moroseness of the religious life, favored by some of the Dissenters, are habitually injurious to the character, and are sometimes a direct cause of insanity. Young women who fail to get married are apt to betake themselves fervently to religious exercises, and thus to find an outlet for repressed feeling in an extreme devotional life; having of necessity much self feeling, they naturally fly to a system which expressly sanctions and encourages a habit of attention to the feelings and thoughts—a self brooding—and which attracts to them the sympathy and interest of others. This is not, nor can it come to, good; as a man whose every organ is in perfect health scarcely knows that he has a body, and is only made conscious that he has organs when something morbid is going on, so a healthy mind, in the full exercise of its functions, is not conscious that it has feelings, and is only awakened to self consciousness by something morbid in the processes of its activity. To fly for refuge to the contemplation of one's own feelings and thoughts is in direct frustration of the purposes of one's being as an element in nature, and in the direct way of predisposing to insanity. It is only in actions that we truly live, and by actions that we can truly know ourselves. How mischievous, then, any encouragement of a morbid self feeling, religious or otherwise, is likely to be, it is easy to perceive. Among the cases of mental diseases that have come under my care, there are some in which the cause of the outbreak has been satisfactorily traceable to religious influence injudiciously exerted. Not amongst Dissenters only, but amongst those members of the High Church party in the Church of England who are so much addicted to playing at Roman Catholicism, the most baneful effect is sometimes produced on women through the ignorant influence and misplaced zeal of priests, who mistake for deep religious feeling what is really sometimes a morbid self feeling.—*DR. MAUDSLEY in The Physiology and Pathology of the Mind*.



BESS AND THE STARS.

With wide, wide eyes, and with bated breath,
To mamma, our little maid listeneth
What time she tells of the starry sky
And points out the pictures that shine on high.

To hunt for the Lion, Bess hardly cares,
But she "tackles kindly" to both of the Bears,
And the Fishes that swim in the skiey sea
Fill her dear little soul with a mighty glee.

And oh, dearly our little girl loves to gaze
At Orion, who stands with broad breast ablaze,
As she counts the stars in his shining shield
That's forever aflame in its azure field.

When she's told of the dogs, and the Dog Star's
rage,

"Why, des muzzle 'em up!" says our infant sager;
But she cries from her bed, in her dreams: "Oh,
hark!

Hear that howlid old Canis Major bark!"

When she looks at "Job's Coffin" she calls it
"cute,"

And draws queer conclusions we can not confute;
And she wonders if ever the "Great Big Bear
Tries Queen Cassio—what's-her-name's empty
Chair!"

For that splendid great Sickle she'd not give a fig,
But she dotes on the Dippers, both little and big;
Tho' she'd choose the one—if 'twas she had to dip—
That swings down from the Pole by its handle's
tip!

"Now, oh where did such lots of milk come from,
pray?"

Wonders Bess as she watches the Milky Way;
Then back from her brow rebel ringlets are thrust
As she grunts out a quaint little "Ugh" of disgust.

"Oh, the Bears stole the milk from heaven, I
guess,

And spilled it all over the sky," says Bess;
"And no wonder," she adds with a funny frown,
"When their Dippers are always half upside
down!"

—M. N. B. in Boston Globe.

The greatest offense that Mrs. Ward has given is against the young women, whom she declares immodest because they are not always consciously blushing, says the *Springfield Republican*. "There is a sang froid and ease in the presence of atrocious scenes, which is amazing. The dropped eyelid, the mounting blush, the protest of maiden modesty against sights and suggestions from which any pure girl ought to revolt, when do we see these signs of outraged womanly nature?" It seems as if Mrs. Ward had consulted the files of a police record for her data. There is as much modesty among the young women of the present time as there has ever been. It is a shame to our bright, innocent, wide-awake girls to fling such charges at them. The girls of the present time necessarily have more worldly wisdom than Mrs. Ward's contemporaries. All the conditions of woman's thought and life have changed. To-day she is a part of the world. She is no longer set apart, and surrounded with barriers to keep away all unpleasant experiences. She has no wish in the matter, it has been settled for her, knowledge of the good and evil she must have. Life at the present day demands it, and knowledge brings the required strength to fight the evils Mrs. Ward would remedy. Though no longer ignorant, she is just as innocent, and Mrs. Ward shows her own absurdity when she demands "that indescribable expression of the eye—every fine observer knows it—which distinguishes a modest girl from a matron." Mrs. Ward must elevate her ideas out of the musty darkness where they have lain for years, into the bright sunshine of active life, where they will get a good healthy airing; she may then perhaps be able to give us a lift in reforming some of the social evils of the time. As it is, she has merely allowed us to peep into her collection of ideas and see how much they need readjusting and making over to suit the age.

It is always better for a man to be several years the senior of his wife. And I'll tell you why. The average girl who marries—God bless her—stays at home and makes a home a blissful abiding place for her husband and her children. The man goes out into the world and has the responsibility of caring for those who are at home; and yet time does not set its seal on him as it does on a woman. The little cares of life ruffle her, and too often make her look, as we say, "old before her time." Now, even when this does not happen, she does proportionately grow old in appear-

ance sooner than a man, and for that reason she wants to take the benefit of the doubt and let him have the added years to start with. Then, too, you should desire to keep your heart and mind young; to be his intellectual companion, and this is much easier when your husband is old enough to be "the guide, philosopher and friend." The love of a woman to her husband always has a little of the maternal in it—that is right and tender—but she does not wish to be mistaken for his mother. Be wise and marry a man older than yourself; one who has seen life in its many phases and who can guide you over the rocky places; one who has learned that it is not always wise to obey impulse, but that any important duty should be well thought over.—*Ladies' Home Journal*.

The true woman takes a healthy interest in her neighbors, but she is by no means a gossip, still less a scandal monger. At no time will she be brought into the folly of discussing motives, or judging of things by the seamy side of appearances. And if persistently bored by those who find a pleasure in seeing all things at cross purposes and all people more or less scoundrels undetected, she does her best to mitigate what she can not prevent. She has strong principles, but she is not an active proselytizer. She lets others think for themselves, and, only when called on to testify, raises her own private flag aloft. She knows the difference between constancy and aggression, which, with the courage of her opinions, has also the modesty of reticence. She treats her servants as in a certain sense she treats her friends, her children, while still keeping the reins of home government in her own hands. But they all know that when they do their duty she will reward them, or at least recognize by kind word and hearty acknowledgment that they have done well, and when they neglect it she will rebuke them. She will neither be indifferent on the one side, nor remiss on the other; and thus her household always feels and knows that her eyes are open and her heart is warm.—*New York Ledger*.

The Marquise Lanza, whose untiring activity would make the little busy bee heartily ashamed of himself as lazy in comparison, is to make a bid for fame and fortune as a playwright. She has dramatized her novel, "The Righteous Apostate," which makes a really powerful play. The leading character is two women—played by one—who must be alternately angel and devil. They look so much alike that the angel's lover can't tell her from the "real devilish" one for a long time, and thereby hangs the play. Mrs. Langtry wanted to buy it outright, following her usual motto, "All or nothing," but madame la marquise, who is an uncommonly shrewd business woman, for all she is so pink and white, with curls of baby gold hair, is resolved not to part entirely and irrevocably with the first dramatic offspring of her prolific brain.

Princess Victoria of Prussia, who was supposed to have lost her heart to the plebeian Prince Alexander of Battenberg, in whose romance Bismarck played the part of the cruel father, is now betrothed to Prince Adolph of Schaumburg-Lippe. This is not considered a brilliant match for the young lady, who is the most agreeable member of her somewhat supercilious family, but no better alliance offers. Princess Victoria has merry blue eyes and fair hair, with the superb health that indefatigable walks, rides, games of tennis, and driving four-in-hand teams insure. Moreover, she inherits the gift of music from her English as well as her German progenitors, plays the piano and banjo well, sings delightfully, is full of fun, and is a chief favorite in the formal Court of St. James.—*Harper's Bazar*.

This is the pleasant way in which an eminent English physician, Sir William Gull, speaks of medical women: "I think one ought always to help women studying medicine in every possible way. I have the greatest respect for the ladies now practicing in London, and feel sure that they must fill far more satisfactorily than the average medical man could pretend to do certain posts. A young child at first would always rather be attended and operated upon by a woman than by a man, though they get wonderfully soon accustomed to 'the doctor.'"

Close to the entrance of the pretty cemetery of Passy Mme. Bashkirtseff has placed the monument of her gifted daughter, Marie, whose last resting place is more like

a home than a grave. In a little chapel open to view are Marie's rocking chair, little table, and favorite books, while on the walls are inscribed the titles of her paintings in letters of gold. A life-size portrait of the young girl whose journal all Europe and America have read hangs above a flower-covered bier, before which a perpetual light burns.

Says Herbert Spencer "Wives in England were bought from the fifth to the eleventh century, and as late as the seventeenth century. Husbands of decent station were not ashamed to beat their wives. Gentlemen (!) arranged parties of pleasure for the purpose of seeing wretched women whipped at Bridewell. It was not till 1817 that the public whipping of women was abolished in England."

The Theodosian and Justinian codes forbade the practice of law to women. Before then, however, in Rome, Amasia and Hortensia made the basilicas and the forum echo with their eloquence; but they had unworthy successors. Calpurnia was learned, but she irritated the judges by her clamors; and Aphrania was distinguished by her intemperate language and furious gestures. As soon as the law was codified, it prohibited the legal profession to women.

A GOOD CONVENTION.

[From Our Special Correspondent.]

The annual session of the Iowa Universalist convention held in Marshalltown, Ia., September 23-26, deserves of all truly liberal people more than a passing notice.

The promise of something of far more than the ordinary routine of the discussion of fossilized theological curiosities was foreshadowed in the excellent program prepared and scattered over the state several weeks ago.

From this it was manifest that it was not to be a "minister's meeting," but that prominent and influential citizens of Iowa, who were in sympathy with the thought of to-day were to occupy a leading place in the discussions. The work was grandly commenced by the preacher of the annual sermon, Rev. Matt Wing, of Manchester, who discussed in a trenchant and suggestive manner, "The Prophetic Spirit versus The Priestly Office." The prophet in all ages, and to-day as certainly as in any timepast, is the forward looker, the man who trusts in, and hopes for to-morrow; the man who is not afraid of the tests of facts when they are applied to the visions of faith, or the forms of worship; the man who demands above all other things, that men shall honor truth rather than the vessel that contains it, and the law of progress rather than the ceremonials of the sanctuary. The priests love the old truth; they will not tolerate the new, nor will they tolerate the men who proclaim it; they bear the ark of the Lord while they forget the spirit of love, and so, in every age they persecute the prophets and kill those who come to them with the word of the diviner life and the promise of the new heaven and earth. The discourse created a deep impression, and an orthodox minister who felt deeply the force of the argument, but who also felt that his craft was in danger, made nervous inquiry at its close as to whether the other ministers present endorsed the stand of the courageous occupant of the pulpit. A chorus of affirmations that made the walls echo immediately informed him, that, not only the clergymen of Mr. Wing's denomination, but the body of the vast audience were in hearty sympathy with the speaker.

The next most notable thing was a carefully prepared paper, offered by Col. Geo. W. Crosley, of Webster City, for many years warden of the Fort Madison penitentiary, upon the topic, "The Conduct of Prisons, with reference to the best results to both the Convict and the State." Many of the facts stated in the paper were entirely new to the audience, and the intimate relations of society to the criminal, the absolute necessity of justice, "for the truest justice is the largest mercy"; and the cruelties of our modern Christian civilization, which renders it so difficult for a large part of the people to do right, were graphically portrayed. It was an attempt at a practical application of the doctrine of the Fatherhood of God and the Brotherhood of Man that merited the high praise bestowed upon it, and by those who heard it will not soon be forgotten.

Hon. J. B. Harsh, of Creston, a man of large heart and talent, had the attention of the convention on two occasions, on one of which he presented the claims of the liberal school at Galesburg, Ill., known as Lombard University, and on the other he

discussed the question, "What answer has the Liberal Church to the Social and Economic Questions of the Hour?" Lombard University was heartily commended to all liberal people as a place where they can educate their children free from all sectarian bias, and where the professors and tutors are not afraid to give voice to the latest thoughts of science or philosophy.

The questions that agitate the public in relation to capital, labor, corporations, education and kindred subjects were clearly stated and the true attitude of every liberal man and woman was boldly defined as that of unflinching loyalty to the demands of the weakest, the most helpless to a just reward for all industrial effort, to the full protection of the law, and to an open road for the acquisition of all desired knowledge. The subject was lifted high above the dust of demagogism or the bias of politics, and was considered from the plane of duty to man by his fellow, growing out of the fact that a true prosperity anywhere means a just opportunity everywhere, that injustice to the lowliest in any form means not only an injury to the individual, but a wrong to the state and a violation of the eternal law which makes society a unit. Mr. Harsh is one of Iowa's prominent citizens and able legislators, and his genial manner, deep human sympathy, and broad comprehensiveness of thought gave to the new friends he made at Marshalltown, complete justification for the high regard in which he is held by those to whom he has been longest known.

An excellent paper on "The Practical Charities of the Church" by Mrs. C. D. Van Vechtin, of Cedar Rapids, and addresses by Revs. Forbush, Crum and Lewallen completed the "feast of reason and flow of soul." To mention what was said is however to recall the lesser work of the convention. The spirit everywhere manifest was its real charm, while the large preponderance of young men and women in the list of delegates and among the active workers at all the meetings augured auspiciously for the future of the work in Iowa. As a measure of the high tide of enthusiasm reached in the course of the meetings we may state that there are quite twenty active Universalist societies in the state, and yet the aggregate of pledges made for various kinds of work for the ensuing year was \$1.

The frequent use and excessive emphasis put upon the words Universalist and Universalism, are about the only things that the stranger could adversely criticize, but you felt all the time that the spirit of the convention was larger than its word, and so, even this adverse utterance seems almost ungenerous. It is to be noted also that Iowa, more perhaps than any other state, is an exponent of the "New Universalism," of which the *Record*, Dr. Crowe's wonderful little paper published at Newark, N. J., is the exponent. Its ministers are, we think without an exception, with the liberal, rather than the reactionary body in the Universalist church.

We are glad to know that the Spiritualists of Iowa are always welcome into the Universalist churches of that state, upon terms of the most generous and fraternal equality. Some of the Universalist ministers, notably Woodson, of Marshalltown, and Palmer, of Cedar Rapids, are open believers in the fundamental ideas of Spiritualism and contributors to Spiritualist periodicals, and their influence in the church of their choice is not thereby lessened in the slightest degree. This meeting is I trust a long step toward a practical concentration of the efforts of all who wish, no matter what the minor lines of their beliefs, to join in the mighty march onward to a truer brotherhood, a correcter knowledge, a higher unity of the spirit, a more certain bond of the everlasting peace.

AN OPEN LETTER TO COL. B. F. LIVINGSTON.

MY DEAR SIR. I am much pleased with your article in THE RELIGIO-PHILOSOPHICAL JOURNAL. It evinces a high order of talent, and stamps you as a philosopher.

I understand you to mean that spirit and matter are so related as to interact one upon the other as the moved and the mover interchangeably, and that this is by a law of necessity inherent in matter. In other words the final outcome of the pulsating jelly fish is the intellect of Shakespeare and the moral nature of Howard! Can this be the result of a certain fermentation of matter, a sort of frothing analogous to that of making soap bubbles? Matter, then, is the basic principle of life. We start with dead atoms to build the universe. But how it is that life can be got out of death, and in-

telligence out of unintelligence, I don't see. It is a new version of that sort of alchemy which gets blood out of a turnip. So long as we think of mind as the product of matter it will be hard to conceive of it as deathless; but the moment we grasp it as an eternal entity, separate and apart from organic structure, that moment all trouble ceases. Now this earth was once a molten mass of seething fire; and all seeds or germs of life, if material, must have been destroyed. How came life on our planet? It is said that life may have come on a meteoric stone falling from heaven! But this only adjoins the difficulty without its settlement. It is the reappearance of the old cosmogony which put our globe on the back of a tortoise, leaving us to guess what the tortoise stood on. It is now definitely settled that spontaneous generation is impossible, and so we are fairly thrown back on the hypothesis of a living, conscious Creator. No potency resides in dead atoms, move and marshal them as you will. The persistent stirring of dust for millions of years makes no difference. From nothing you can not subtract something. The stream can rise no higher than its fountain. Unless consciousness be potentially in matter, as the tree is in the acorn, you can not say that mind is the product of "a fortuitous concourse of atoms." Fortuities means happening by chance, and chance has no place in the new philosophy. Molecular physics teaches the reign of law, not chance. Tyndal admits the ego, but as that is immaterial he does not see how it can touch the material molecules of the brain. He frankly admits the fact, only it is a mystery. But what are we doing? If matter is inclusive of mind, how can we weigh it? The attempt is that of one clod getting in the scales with another clod! Let the senses be silent before the observing mind, while we measure the two. Can the crystal be made to think? Can the fire be made to love, by a process of evolution? Are all the high attributes of the mind inherent in dust and ashes? It seems to me that all just thinking is bottomed on the idea of God, as a working hypothesis. We must assume the reality of his existence before we can deal with phenomena at all. Perhaps can not prove the existence of God by our finite methods of logic, it is because it is deeper than logic. As to the category of facts resident in consciousness, such as the freedom of the will, the reality of the external universe, etc. Are we automatons, with no more freedom than so many cartwheels? We know we are not. What is more evident to one who suffers remorse than the freedom of the will? Yet, logically we have no such freedom.

To consciousness goes the final appeal. We know that matter is something external to ourselves, nor can we be convinced to the contrary by any idealist or metaphysician. It is true that sensation does not prove the objective existence of anything; and it is true that we can not find God outside of consciousness; but all the same we will persist in believing in him as we do in our moral accountability. It is not true that we can think of mind only in terms of matter. Thought is immaterial and therefore without the three dimensions; it has no odor, color, nor hardness and softness. Mind has no quality in common with matter. Yet thought materializes itself in architecture, in railroads, etc. The thought of Egyptian kings projected itself in the pyramids; and these monuments have survived the mummified remains of the Pharaohs for more than three thousand years. What shall we say of this planet with its oceans and continents, and its teeming population? Is it not a projection from the Eternal Mind? Or did "the swirling firemist" have in it potentially all that we see of order and intelligence? We are confronted by a reasonable universe. Nothing is lawless; nothing comes by chance. Even accidents have their causes. The philosopher is aghast at uncaused phenomena. Spencer admits the reality of God's existence, but says he is unknown and unknowable. That is, Spencer can not fully comprehend him in the infinitude of his being. Neither can we interpret nature so as to know him aright. The Spanish Inquisition had no more cruelty in it, than nature shows us on every hand. The rattlesnake's fangs and the shark's teeth, the famines and earthquakes, the ruin wrought by flood and fire, all this is equal to rack and thumb screw. But over against this we have the loves and friendships of life, and the infinite beauty that floods the earth by day and by night. There is in nature as much benevolence as malevolence—nay, more, if the optimist be right. This contradiction in nature shows the need of a written revelation. Will the conflict between good and evil never end? Are we

without kinship in the universe? What is God's essence? May we not be in his image? All our pleasure comes to us through channels of love. We are told that God is love, that Christ is love manifest in flesh, that he is our brother and our savior. He is the life giver; not natural life, but eternal life. As from Adam we inherit animal life, from Christ we inherit spiritual life. The one was made "a living soul," the other "a quickening spirit."

The revelation came through a process of evolution. First we have the bare promise that "the seed of woman shall bruise the serpent's head." This was the protoplasm of the plan afterwards developed through the Jewish ages, and on to its culmination on Calvary. Bloody altars and all carnal ordinances were done away with when the time of fulfillment came. Love was the consummation of it all. The fatherhood of God and the brotherhood of man—that was the summit of all ethical teaching. To love love, and our fellow men, is to have the religion of Christ. When war ceases, when strife ends, when we come to love each other—then Paradise will be regained, and the deserts made by hate will blossom as the rose. To welcome love to the heart, is to welcome Christ. Love is the universal solvent of all our heartaches, the panacea of all our woes.

R. E. NEELD.

PINELLAS, FLA., Sept 17, 1890.



WHAT BOEHME TAUGHT.

TO THE EDITOR: Boehme says: "Every beginning groweth out of the Eternal One; viz: out of the trinity of God through the exhalation, or speaking of the unity of God; as a fountain floweth forth from its original.... Every visible and invisible being, both spiritual and corporeal, have taken their original in the going forth of the divine power.... Seeing then that the human life is an outflowing and reflection of the divine power, understanding and skill, therefore the same ought to continue in its original or else it loseth the divine knowledge, power, skill, and with self speculation bringeth itself into centers of its own and strange imaging wherewith its original becometh darkened and strange.... As Christ hath taught us when he saith 'Unless ye be converted and become as a child ye shall not come into the kingdom of God.' That is, that the life turn itself again into God out of whom it is proceeded, and forsake all its own imaging and lust and so it cometh to the divine union again, and if this be done, then God's will speaketh forth the divine power and wanders again through the human milling, in which divine speaking the life may know and comprehend God's will and frame itself therein. Then there is true divine knowledge and understanding in man's skill, when his skill is continually renewed with divine power, and when divine skill presseth forth through the life, in that kind and manner as in the beginning it flowed forth from the divine power and skill.... But a true man inclineth himself to his original, and forsaketh all images and desireth no self imaginability of his understanding, except what God will frame and speak with and through, and despiseth none but only distinguisheth the true from the false, the good from the evil, and teacheth the truth with divine powerful overflowing and will. All disputation concerning God's being, or essence and will is performed in the images of the senses or thought without God; and willeth with God, what need he dispute about God, who or what God is?"

These extracts from Boehme show the ground of his conception of the origin of evil in man—which is the cause, as Dr. Holcomb says, of all our disease, sorrow and wretchedness. Boehme goes back of the fall of man—Adam—to the fall of Lucifer the first born creature of God. Lucifer, according to Boehme was an angel representatively of the Son of God. He was the head of one of three hierarchies of angels—the original of the creaturely creation. He fell through pride. His ambition inspired him to be above the "Son of God." His was intellectual pride. He desired to know the hidden mystery of God's existence; to know the how and whence of his "original." He believed he had life in himself; and thence commenced that fallacious working of self-deception—self-hood—I-hood which has grown to that

something which Dr. Holcomb characterizes as illusion. He commenced to appropriate the divine life thus making himself an outcast from angelic presence. From this center of self Lucifer through the magical working of his will and imagination, created all the "illusions" which we now see compacted into evil in this world. The divine life which flowed into him was inverted and he became, in his own estimation, a God ruling in his own realm of the divine substance, his kingdom of fallen angels. This went on and on until the throne of God itself was threatened. Out of the ruined and spoiled materials of Lucifer's part of the divine kingdom was compacted the solar and planetary worlds of space and as a residuum this earth was created to become the bulwark and plane of the reactionary force which was finally to restore the work of God.

Adam was created in Paradise to rule over the creaturely worlds of space. But Adam, as the head of universal man, fell—fell through desire, through the fallacy of the will and imagination. He was tempted through the Luciferian realm and he and all his progeny were driven out of Paradise and he and they were mated as the beasts—all losing their first androgenous state.

I can give only a few hints of what Boehme expounds into hundreds of pages—giving the most minute particulars of both catastrophes. Underlying all this allegory the philosophic mind sees, as Hegel did, the first positings of outness of man's experience from God and a partial explanation of this great problem of evil.

Although Swedenborg denies the truthfulness of the legend as to the fall of Lucifer he himself in his explanation of the origin of evil posits precisely Lucifer's defect; to-wit: He fell through the appropriation of the divine life. Lucifer's fall was primarily through the intellect;—falsehood. Adam's fall—which more particularly concerns "this mankind"—fell through desire, will, imagination; hence evil inheres in man's constitution as the primal fact.

According to Boehme the entire creation—whether in the archetypal kingdom of God or in its projections into time and space through angels and men, is all by the power of good or evil magic. God generates all archetypal "ideas"—beginnings of things and souls—by divine will and imagination. This is the divine magic, forming all divine thoughts into substance. Angels and men are endowed with the same powers in creaturely form and their magic working is substantial—not illusory—whether good or evil. It is to a knowledge of this tremendous power for good or evil that we are tending—through Christian Science. We are tending to a knowledge of the laws of magic; good and evil magic.

The mistake that some teachers make is this, they assume that evil is a negation, when it is the positive factor in human life; that evil is not substantial; that it is an "illusion" without existence; that this illusion can be dissolved by "good thoughts" and the passivity of the subjects. This may hold good in all diseased conditions coming from "falsehood" or the inversion of truth on the lower planes of the senses; but it will be found, as advance is made, that Christian Science thus far developed, will not reach the diseases of the will: These diseases require a deeper appreciation of man's relation to the eternal good. Here I give the simple remedy of Boehme: Ceasing to think or will and sinking one's self into the "divine original." Hints are given above which reveal in many aspects and forms the process. His "Way to Christ" gives his fundamental thought and to that little work I would direct the attention of the teachers of Christian Science.

Boehme makes evil and good the two forces which operate all of God's purposes. Evil—hell—is the base of the universe. It is primal in the eternal nature and is one side of the creating world. Without hell there would be no creation, no movement, no life. Evil and good are the positive and negative poles of the coming to outness in all things—in all persons. They are universal contrasts and when in equal weight and measure and temperament they unfold the wonders of God. When they exist as day and night, each in the other, they produce the universal harmony. In Christ they were at one. The self will which he assumed from the mother Mary was reduced to order and brought into harmony with God's will. Jesus in his infirm humanity was the type—the example man is to follow in reaching the final goal of his destiny. Only through the life which he led, only as his life is birthed within, is it possible to know God. Only as he sheds the light of the word into man's darkened

nature can he be a "son of God." He is the repairer, the restorer of the race. Within our lapsed personality is a work going on which will show man the dignity of his nature. He fell through desire. By the light of the "Son" in woman he beholds his true manhood. This is the Woman's Age and Christian Science, wisely administered, will bring the healing power which is to come through woman. This science originated with woman, must be perfected by women and as it slowly advances it will correct all our disorders. Health of body, health of soul and health of spirit will bring the true kingdom of righteousness, that true gospel of love, sanctified by woman the medicine will be administered which will save man from himself. Through her subtle brain and heart is now being distilled the sacred ichor which is to heal all our diseases.

This thought in regard to the place of woman in the economy of the universe is not original with the writer. It is the gift to the world of Jacob Boehme. She by the light illuminates man's nature and is the representative of the "Son of God"—the light which shines in darkness. He brings to man the virgin Sophia—lost in Adam and only regained in the evolution of woman's higher nature. This virgin wisdom, bride of the "Christ," and the bride-husband and the love-wisdom—the goodness-truth of every regenerate soul. So Boehme taught.

Although I am near the end of my allotted space, I can not close without expressing my earnest hopes and wishes for the success of this gospel of the "modern church"—this gospel now being preached by woman. She has been man's bane in the past; but through God, she made a beginning eighteen centuries ago, in the birthing of the Christ, and now she becomes his bliss by leading him physically, morally and spiritually to God's own hearth through Christian Science.

M. C.

NOTES FROM ONSET.

TO THE EDITOR: The annual Harvest Moon Festival was duly observed at this place on Saturday and Sunday, September 27 and 28, special arrangements for reduced rates from all stations on the Old Colony railway system, brought large delegations to the grove to enjoy the festivities of the occasion.

The committee on decorations had met with unbounded success in collecting almost every variety of fruit, flower, shrub and vegetable, and in such abundance that with the artistic taste at their command they were enabled to decorate the entire platform and the walls in a manner that delighted every one.

The forest scene upon the spacious platform, with its tall evergreens in the background was grand. In the center was arranged a pyramid of fruit and vegetables, artistically arranged and surmounted with our American bird, the eagle, with wings extended. On either side were pyramids of flowers, bouquets of rich blossoms and vines covering the entire length of the platform. Progress was symbolized by a ladder composed of vines and flowers and extending from the platform nearly to the ceiling overhead.

A large bell composed of moss and decorated with high-colored dahlia blossoms was suspended in the center of the platform overhead, and so arranged that it could be used to call the meeting to order. The beautiful decorations excelled those of any previous year, and were a credit to the honorable committee.

President Wm. D. Crockett, presided during the celebration. Services were held on Saturday afternoon, Sunday morning, afternoon and evening.

Among the speakers present and lending special platform aid, were Mrs. Shelhamer Longly; Dr. H. B. Storer; A. N. Richardson; N. S. Greenleaf of Lowell, Mass., and brother of the late J. P. Greenleaf; Mrs. Maggie T. Butler; Mrs. Loring of Braintree, Mass.; Julius Carrol of Providence, R. I. and the unsurpassed test medium, Joseph D. Stiles, who never did better work than on this occasion.

The celebration was a success in every particular, and when the hour arrived for the good-by to be said it was in the hope of a safe return to their home by the sea in 1891.

ONSET, MASS.

ORGANIZATION.

TO THE EDITOR: Much has been said among Spiritualists about the desirability of organization, but the movement in that direction has not been rapid. Organization being essentially a vital process it must

follow the laws governing such processes and become a growth.

There being in this locality no outward manifestation of Spiritualist sentiments and an effort being in process to organize a Unitarian Society, I add my efforts to theirs as the best means available for promoting the cause of truth and of rational religion. Still more willingly would I co-operate with Spiritualists in a similar effort. Here we have the law of the survival of the fittest. The cause which has most vitality will go forward. One that can produce no missionaries can not advance much. Spiritualism produces but few of them.

There is nothing in the new phenomena to call forth a missionary spirit. They have been discredited before the world and until they can be established on an impregnable basis no philosophy can be deduced from them. As it took over three centuries to establish the Christian religion we need not despair at the slow progress of Spiritualism.

W. SUPERIOR, WIS.

MRS. L. HOWARD.

TO THE EDITOR: Will you please say to the many friends of Mrs. L. Howard—medium—at St. Charles, Ill., that about a month ago Mrs. Howard had a stroke of apoplexy, which left her blind and partially paralyzed. She is now unable to help herself. Her physician says she will never be any better in this life, and may pass to spirit life at any moment. Mrs. O. A. Bishop, her daughter, is at her bedside, and will remain with her until the change takes place.

The publication of this will prevent many friends who go long distances to see her professionally, from disappointment and expense. Respectfully,

O. A. BISHOP.

CHICAGO, ILL., Oct. 1, 1890.

WHAT I DO NOT LIKE.

TO THE EDITOR: In the attempt made by Americans to imitate the London cockney way of speaking, I can think of nothing so distressing as to be compelled to be seated near one of those unfortunate creatures at the theatre, as I was a short time since. I often wonder if they ever think how poorly they accomplish what they are aiming at, namely, to make others believe that they are not Americans. Why be ashamed of that fact? Then I also am surprised that they do not seem to see that any Englishman, even if he is not a "cockney" can detect the counterfeit at once. My dear American friends take the plug out of your nose and be sensible.

J. E. P.

Frank C. Algerton, the alleged medium and trance speaker who has been lying in jail at Springfield, Mass., since last spring, was on the 2nd inst. sentenced to two years in the house of correction. THE JOURNAL's continuous readers will recall that he was indicted for conspiracy to defraud one Amaziah Mayo, an aged and well-to-do citizen of Springfield, out of a large sum of money. In connection with a man going by the name of George A. Mason, Algerton concocted one of the vilest schemes ever attempted, and they were partly successful. Mason has never been captured. At the trial last week Algerton, through his attorney, plead *nolo contendere*, which in plain English means that he did not wish to defend himself. That he made this plea by the advice of counsel in order to escape the penitentiary to which he was sure to go if the case was contested and fully developed in court, is quite plain. THE JOURNAL is curious to know if the officers of the Bridgeport society, in view of Algerton's plea and the final disposition of the case, still stand by their endorsement of the fellow, or whether they will now withdraw their commendation as in public a manner as it was originally given. Some action on their part seems incumbent.

J. T. Ford, Independence, Ore: I herewith enclose \$1.25 per postal note, which please apply to my subscription to THE JOURNAL. My trial subscription ended August 16th, I should be pleased to receive the paper right along in consecutive order. I am quite sure that all earnest and thoughtful liberals will stand by THE JOURNAL. I am not a Spiritualist, as you know, but I am convinced that the psychic realm is

largely an unexplored country, and the world has much to learn in this particular field of research.

Hon. and Mrs. A. H. Dailey sailed from Glasgow, September 25, on the steamship Furnessia and before this issue of THE JOURNAL is published will, no doubt, be once more domiciled in their beautiful home in Brooklyn. Judge Dailey's letters to THE JOURNAL have been read with interest, and we hope that from the copious notes which, following his habit, we presume he has made he will supply our readers with still further installments of his European experiences.

Mr. J. R. Jewett, Lyons, Mich., says in renewing his subscription: I fully realize that it must hamper and embarrass a publisher of a paper to have a list of delinquent subscribers; therefore, to avoid a bad example and to show that I appreciate the general excellence of THE JOURNAL, I send you, as far as a subscription goes, aid in your necessary work. Necessary it seems to me, and I should think would so appear to all intelligent Spiritualists, to the building up of a rational and higher Spiritualism.

A course of ten lectures on Physics will be given by Dr. S. V. Clevenger, this fall and winter, at the Chicago College of Pharmacy, 465 State street, consisting of separate lectures on Mechanical Motion, Heat, Light, Sound and Electricity. The subjects will be treated popularly, but as thoroughly as possible. Descriptions of all the old and recently invented electrical apparatus will be given and the course will conclude with a lecture on Mental Physics or the Mechanism of the Brain.

Mrs. F. O. Hyzer writes from her home, Ravenna, Ohio, that her health is greatly improved and that she is now prepared to make dates for lecture engagements east or west, though preferring those as near home as possible. "I wish," she writes, "while my inspirations still remain vigorous and my physical strength equal to the effort to be constantly employed in the glorious and to me most attractive work of bearing glad tidings to suffering hearts."

J. A. Christlieb, Long Lake, Minn: I send you express money order for \$5. The balance will remit in October at the expiration of the year; will then pay in advance for 1891, for I can not well do without your paper, as it suits me exactly. You conduct your paper with a dignity that is admirable, also with purity and justice and intelligence, and perseverance and patience. Mr. Bundy, you deserve more credit for the good work you are doing than you get credit for.

Mrs. Lena Bible, has been speaking at Grand Ledge, Mich., and vicinity for three weeks and is now at Pennville, Ind. She has met with success lecturing through Michigan.

E. Beaumont writes to this office, but fails to give his post office address. Will he please do so?

Miss Emma J. Nickerson will speak every Sunday during October at 3 p. m. at Kimball Hall, 247 State street corner of Jackson.

A Fair Trial

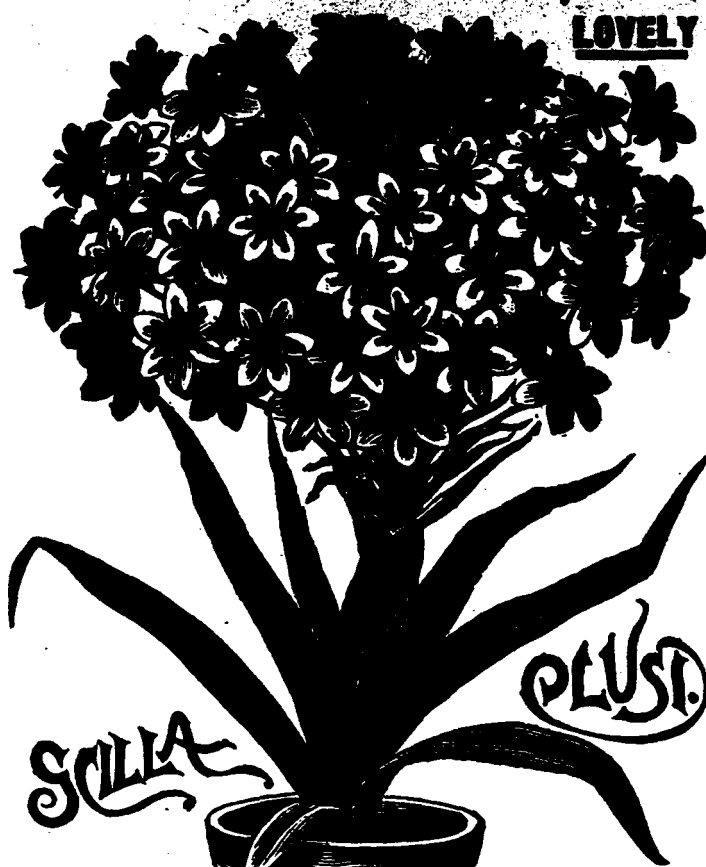
Of Hood's Sarsaparilla will convince any reasonable person that it does possess great medicinal merit. We do not claim that every bottle will accomplish a miracle, but we do know that nearly every bottle, taken according to directions, does produce positive benefit. Its peculiar curative power is shown by many remarkable cures. It purifies the blood, cures scrofula, salt rheum, all humors, dyspepsia, catarrh, and rheumatism.

"Hood's Sarsaparilla cured me of blood poison, gave me a noble appetite, overcame headache and dizziness." L. Nason, Lowell, Mass.

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100 Doses One Dollar



JOHN LEWIS CHILDS, FLORAL PARK, Queens Co., N. Y.

LOVELY WINTER FLOWERS

SCILLA CLUSI, a grand winter flower producing enormous clusters of bloom two to three feet in circumference. They are of lovely light and dark blue colors and borne in such marvelous clusters that it makes a plant of wonderful and striking beauty. The bulbs are very large and strong, and should be planted in a five or six inch pot and are absolutely sure to bloom freely during winter, and the great heads of bloom keep perfect for weeks. Freezing does not harm it, and bulbs can also be planted in the garden this fall for blooming in early spring like Tulips. Try it, either for the house or garden. It is sure to bloom and create a sensation, there being nothing among winter flowers which will so astonish and please all beholders. Price of extra large bulbs, sent at once by mail, postpaid, 25 cents each; 3 for 50 cents; 7 for \$1.00. Also:

15 Double and Single Tulips, mixed.
6 Double and Single Hyacinths, mixed.
5 Named Lilies, including Bermuda Easter Lily.

25 Crocus, fine mixed sorts.
Our "Jewel" Collection, 25 Le Winter Blooming Bulbs, all named only 50c. postpaid.

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CATALOGUE FREE. On Catalogue of Fall Bulbs and Plant ready and will be sent free to all for it. We offer the finest stock

cinths, Tulips, Crocus, Narcissus, Iris, Freesia, Alliums, Oxalis and other bulbs for winter and early spring blooming. Also hardy plants and rare new plants for winter blooming. Try our winter blooming Orange, Korning glories, Black Calla, Orchid, etc. We also offer many new and rare fruits. Write at once; these offers may not appear again. Address:

The humble receive advantage, the self sufficient suffer loss" = If you will

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it will pay you to use
SAPOLIO
Try a cake in your next house-cleaning

BEWARE OF IMITATIONS.

Grocers often substitute cheaper goods for Sapolio to make a better profit. Send back such articles, and insist upon having just what you ordered.

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Destined to become the second city in the State, and the metropolis of a large area of country in Oregon, Washington, and Idaho.

Has immense agricultural resources, untold wealth in lumber, and is near the richest and most extensive gold and silver mines in Oregon.

Has a splendid public school system, churches of all leading denominations, and a cultured, intelligent people. The climate is exceptionally agreeable. The population has grown from a few hundred in 1880 to its present size, is doubling every four years, and will shortly be 10,000. Has street cars and electric lights. Offers the largest attractions to the merchants, farmer, professional man, lumberman, miner, and investor, who wants to make money in a live community where values of property advance rapidly, and business increases in like ratio.

The **NORTON ADDITION** to Baker City is the most slightly, and every way the best residence property within less than a mile of the heart of the city, and on street-car lines. Blocks of 22 lots each, 25x100 feet, are sold for \$1,000, one-third cash, balance in 6 and 12 months. Single lots, \$50, for inside \$75, for corners same terms. Will soon bring much higher figures. Write us for plats and full particulars, mailed free.

All Union Pacific through tickets to Portland, Seattle, or Tacoma, have stop over privileges. Be sure and stop off and see Baker City as you go through.

Our agent in Baker City will show you the property. Purchasers by mail may have deeds and abstracts of title forwarded through their home banker. For plats, maps, pamphlets, and full information, address, **HUGHES, BROWN & CO., General Selling Agents,** 72 Washington St., Portland, Oregon.

THE BEST OFFER YET.

"THE CHICAGO TIMES" MUSICAL SUPPLY COMPANY commenced on May 1 to issue two musical libraries—one instrumental and the other vocal. They will be issued each month and each will contain 16 pages of the latest and most popular music. The May vocal number contains "In Old Madrid," "Ballyhoo," "Love's Golden Dream," and "Little Annie Rooney." The music is printed from the finest plates, on the best of paper, and the songs in May number would be sold regularly at music stores for \$1.50. We will furnish

THE WEEKLY TIMES

One year and either the vocal or instrumental library for \$1.50, or the "THE WEEKLY TIMES" and both the vocal and instrumental libraries for \$2.00. This offer is good for new subscribers or for old ones who wish to renew their subscriptions. Just Think! The best of music at less than one cent each for a good song or an instrumental piece. If you are taking a paper now you can afford to subscribe for it to be sent to some friend in order that you can secure the music, as it is not necessary that the paper and music shall go to the same person. Subscribe now, so that you will get all the music from the first "Little Annie Rooney," in the May number, is the sweetest and most popular song that has been written for years. Remember the price:

The Weekly Times 1 year and the Instrumental Library 1 year for.....\$1.50
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BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE REVIEW-PHILANTHROPIST JOURNAL.]

Modern Science Essayist. Popular Evolution Essays and Lectures. Evolution and Social Reform. I. Theological Method. By John W. Chadwick. II. The Socialistic Method. By William Potts. III. The Anarchistic Method. By Hugh O. Pentecost. IV. The Scientific Method. By Daniel Greenleaf Thompson. James H. West, 196 Summer street, Boston, publisher. Price, paper, 10 cents each. These are lectures of the "Sociological" that have been given this year—to about 15th—before the Brooklyn Association. All the writers from respective standpoints treat the current social problems in a clear and comprehensive manner. It would, in the opinion of the reviewer, be easy to point out fallacies of them, but they are all by both ability and earnestness. Brooklyn Ethical Association is admirable educational and reform work by presenting to the public, through its Boston publisher, Mr. West, editor of the *New Ideal*, such a series of papers, by representative men, on questions of great practical importance.

Nora—Or a Doll's House; and Ghosts. By Henrik Ibsen. Translated by Frances Lord. Lily Publishing House, 161 La Salle street, Chicago. pp. 108. Price, cloth, 75 cents. These two dramas of the at present popular Norwegian writer, Ibsen—who more than any other poet seems to understand that woman's subordinate and false position is a social wrong—have been already noticed in these columns, in translations of these and other works of this writer, issued by other publishing firms. But the attention of thinkers anxious for intellectual and moral progress can not be too frequently called to such passionate protests against flagrant evils as are contained in these two plays. As a recent reviser of his prose dramas remarks, Ibsen "while solving one psychological problem often suggests another.... So in 'A Doll's House' the half-jesting allusion of Dr. Rank to his poor innocent spine which has to pay the penalty of the dissipation of his father when he was a gay lieutenant," forebodes the dreadful fate of Oswald Alving in 'Ghosts,' which depicted with strong power the effects of hereditary sin or weakness. These two plays belong in sequence to each other and the Lily Publishing House has done well to bring them out separately from other works of the same writer, in this prettily bound volume.

Brushes and Chisels: A Story. By Theodore Serrao. Boston: Lee & Shepard. 1890. pp. 212. Price, cloth, \$1.00. This is a romantic story of artistic life in Rome. Most of its characters are either painters or sculptors—hence the title. It is a story of forbidden love written in a poetic vein—which ends realistically, and sadly. Artistic life, ideas and criticism, are freely inter-woven with the thread of the story proper. Young people, artists, and lovers will read it with sympathetic interest.

MAGAZINES FOR OCTOBER NOT BEFORE MENTIONED.

Current Literature. (New York.) Reliable and valuable notes, comments and items fill the pages of *Current Literature*.

The Forum. (New York.) Bishop Huntington's article upon Social Problems and the Church opens this month's installment of good reading. Edward Bellamy contributes First Steps Toward Nationalism. An article entitled China's Menace to the World discloses facts well worth remembering. The Future of our Daughters; The Idea of Life after Death, and Two Forces in Fiction, add much to the value of this number.

The Popular Science Monthly. (New York.) Dr. A. D. White finishes his chapter on the Fall of Man, renewing the efforts of Whately and Argyll. Ancient Dwellings of the Rio Verde Valley is an attractive description of these ancient Cliff Houses. Barrier Beaches of the Atlantic describes the making and cutting away of the beaches at Coney Island. Mrs. Mary A. Aber's talk on Mothers and Natural Science will be welcome to many.

The Century. (New York.) The last chapter of Joseph Jefferson's Autobiography is accompanied by a frontispiece picture of the well known writer and actor. Meteorites and the History of Stellar Systems, by Prof. Darwin, of England is of

high and original value. Prehistoric Cave Dwellings is a striking article. Lieut. W. H. Shelton contributes the paper in the New War Prison Series. Letters from Japan; The Women of the French Salon, and Women in American Literature are articles of much value.

The opening paper in the *Criterion Monthly Magazine* for September is "American Philosophy," by B. F. Underwood. It is rather a protest against than a plea for a national philosophy. "Philosophy," it says, "is not limited in its scope to a world, much less to a nation. It deals with principles of the cosmos, and it should be, therefore, not simply national but cosmopolitan in its character." Rabbi Hirsch writes sensibly on "Realism in Art," and Mrs. Caroline K. Sherman concludes her admirable paper on "Influence of Germany upon Modern Thought." M. M. Trumbull tells about a visit to the Paris Exposition; Lucy Stone is the subject of a sketch by Dora M. Morrell and A. C. Wolcott contributes a poem, "Down by the Sea." "The Stage" and "The Editor's Gossip," complete the table of contents. A very readable number. Theo. B. Thiele, 2127 Archer Ave., Chicago, editor and publisher.

The Law for September contains valuable articles, among which are "Minnesota Farmers versus Judge Taney," by John Cameron Simonds; "Jeremy Bentham," by John F. Dillon; "Railway Strikes," by Robert H. Vickers; "Corporate Robbery," by James P. Root, and "The Rotation of Judge Cannon," by Rev. W. H. Bailey. Not the least interesting pages of the magazine are those which contain sensible and well written editorial notes on topics of current interest. Edited by Andre Matteson and Robert D. Vickers. Bernard Meuser, The Times Building, Chicago, publisher.

The Eclectic. (New York.) A variety of subjects are found in the articles for October, as the following show: The American Silver Bubble; The French Opera; Organization of Unskilled Labor; The Lost Cause, and the Last Days of Heine.

The Statesman. (Chicago.) The September number opens with the pertinent question who elected President Harrison? and is followed by articles upon economic subjects.

The Homiletic Review. (New York.) The departments are well filled this month.

St. Nicholas. (New York.) Through a Detective Camera is seen much in real life that is amusing. Frederick Villiers, famous war correspondent, tells of his narrow escape from Asphyxia. The Gwynne's Little Donkey is a story that will set the children to thinking.

Our Little Ones and the Nursery. (Boston.) Short stories with charming and appropriate illustrations are spread before the little ones.

NEW BOOKS RECEIVED.

The Influence of Fear in Disease. Dr. Wm. H. Holcombe, Chicago: Purdy Publishing Company, Price, 10 cents; The Elements of Psychology. Gabriel Compayré. Translated by Wm. H. Payne, Ph. D., LL. D. Boston: Lee & Shepard; Chicago: A. C. McClurg & Company, Price, \$1.00.

From John W. Lovell Company, New York, the following: The Night of the 3d ult. H. F. Wood; The Great Will Street Mystery. Adeline Sargeant; Dumps. Louisa Parr; Sunset Pass. Capt. Chas. King; Her Nurse's Vengeance. Geo. H. Masson; The Chief Justice. Karl Emil Franzos. Price, each, 50 cents; The Passion Play at Oberammergau. Canon Farrar. Price, 25 cents

The Elzvir Library, published weekly by John B. Alden, 303 Pearl street, New York, contains articles from prominent writers. The binding in paper is neat and each number is sold for 5 cents.

The biographical sketch of the late Gen. John Charles Fremont, by Arthur Edwards, D. D., in *The Chautauquan* for October, contains a noteworthy comparison between this famous explorer and Henry M. Stanley. Dr. Edwards says: "One struggled against heat and fever and starvation amid the solemn depths of hopelessly tangled African forests, while the other battled against intense cold and waist-deep snowdrifts which needed to be mauled by hand into a semblance of a path.... Both heroes battled with fierce natives, and each gloriously demonstrated that peaceful approaches and brotherly treatment may quench the fiery darts of a

savage enemy.... The analogies between the services of the two famed explorers are marked. Stanley determined the course and tributaries of the Congo, and defined the sources and trend of the Nile. Fremont demonstrated that our American continent is highest along its backbone, close to the Oregon and California Sierras, and that therefore the flow of water is chiefly eastward and southward over the slope from near the Pacific to the Atlantic and Gulf." In the same number begins the publication of a special English course of reading, to extend throughout the year. All the contributors are eminent authorities in their respective departments of investigation. *The Chautauquan* is to be congratulated upon having secured a series of articles by Edward A. Freeman of Oxford University, one of the greatest historians of the day, who confers especial honor in this engagement because of his advanced age. The general subject of which he treats is "The Intellectual Development of the English" and Chapter I. in this number tells of "The English in their First Home."

A popular work on the literature of India, entitled "Hindu Literature, or The Ancient Books of India," by Mrs. Elizabeth A. Reed, will soon be issued by S. C. Griggs & Co., Chicago. This volume treats of Hindu literature, from the earliest songs of the Aryan race to the writings of mediaeval days. With admirable simplicity and directness the author reviews the labors of Sanskrit scholars in this vast field of literature, and then gives a clear, concise survey of the great Indian epics, whose character and scope are illustrated by copious extracts. Her work has elicited the cordial interest of such authorities as Prof. Max Müller and Sir Monier Williams, professor of Sanskrit in Oxford University, and the latter has done her the high honor of revising the chapter on "Krishna." The author's conclusions upon several important topics discussed in this work will be read with deep interest by that large and rapidly growing number of persons, who have tasted the delights attending the study of oriental literature.

The late Mrs. Virginia Mitchell Potter, widow of Bishop Clarkson Potter, made her trip to Europe on a stretcher. Her daughter acting as amanuensis she dictated the book which has just been published under the title, "To Europe on a Stretcher."

Helen Mathers, the author of "Cherry Ripe," wrote two novels in six months, for which she received \$10,000.

THE WORDS THAT WON HER.

"If you will not be mine," he said in tremulous tones, "I shall not throw a shadow on your sweet young life by any deed of desperation, but I shall simply go out in the cold, cold world and—"

"Cold, cold world?" she exclaimed, excitedly interrupting him, at the same time fanning herself with a large ten acre refrigerator pattern palm leaf blower; "cold, cold world," did you say, Algy?"

"Yes," he responded bitterly. "But why do you ask, heartless girl?" "Because, Algy dear"—and her voice softened—"if there's any cold, cold world anywhere in this neighborhood and you can get into it I will reconsider my original motion and join you. Is it a go, Algy, old boy?"

But Algy was a clerk in the weather bureau.—*Washington Star.*

Portland's Great Peninsular Property.

Portland, Oregon, is as large as both St. Paul and Minneapolis were in 1880. She will have 400,000 in 1900, as they now have. The old city is on the Willamette's west bank, containing but eight square miles. The development is rushing across on the 18 square miles of the Peninsula between the Willamette and Columbia Rivers, with 18 miles of deep water front, already containing Portland's shipping, and soon to hold her wholesale and manufacturing interests. Property purchased now for hundreds may soon sell for thousands.

INVESTMENTS IN THE SOUTH.

The "EVANSVILLE ROUTE" will sell tickets from Chicago and all stations on its lines, on Sept. 9 and 23 and Oct. 14, at rate of one fare for the round trip, to points in Alabama, Arkansas, Florida, Georgia, Louisiana, Mississippi, Tennessee and Texas. Tickets will be good for return passage 30 days from date of sale. Solid trains are run from Chicago through to Nashville, where connections are made in the Union Depot for through trains running to every city of any importance in the South.

The great advances now being made in many parts of the South, the developing of its vast agricultural and mining resources, the rapid increase of population in numerous localities, the continual coming into existence of new centers of population and manufacture in hitherto neglected territory, has attracted thousands bent on speculation, investment and the establishing of themselves in business in prosperous communities. People of the East have apparently realized more fully these advantages, and to acquaint people of the Northwest with the opportunities offered these very low rates have been inaugurated.

For pamphlet descriptive of the South or information as to rates or tickets, address WILLIAM HILL, Gen'l Pass'r and Ticket Agent C. & E. I. R. R., Chicago.



Safe from harm
—everything that is washed with Pearline. It is well to have washing done easily, but nothing is saved unless it is done safely. Pearline separates the dirt from anything that is washable—clothes, paint, dishes or hands—without harm and with little work. All that it needs is a trial; all that you need is Pearline.

Beware of imitations which are being peddled from door to door. First quality goods do not require such desperate methods to sell them. PEARLINE sells on its merits, and is manufactured only by JAMES PYLE, New York.



To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

J. F. SMITH & CO., Makers of "Blue Beans," St. Louis, Mo.

Tutt's Pills CURE CONSTIPATION.

To enjoy health one should have regular evacuations every twenty four hours. The evils, both mental and physical, resulting from

HABITUAL CONSTIPATION are many and serious. For the cure of this common trouble, Tutt's Liver Pills have gained a popularity unsurpassed. Elegantly sugar coated.

SOLD EVERYWHERE.

If You Want Clean White Teeth USE

DE LIETTES French Tooth Powder and you will continue to do so. Good sized sample by mail Ten Cents. Address

PIERRE DE LIETTE, Chicago, 45 Randolph Street.

UNEMPLOYED MEN or those de-

siring more profitable employment during the fall and winter, will do well to engage in the sale of our standard books. Active men willing to work can make from \$50 to \$150 dollars per month. Large profits and little or no money required. We also have the best selling books for lady agents ever issued. A choice set of holiday books now ready. Experience not necessary. Circulars free. Address, L. F. MILLER & CO., Dept. A., 312 Clark St., Chicago, Ill.

Puget Sound catchment and its chief city SEATTLE, WASHINGTON. Send stamp to Kehlman, Jewell & Co., Seattle, Wash.

IRVINGTON,

A SUBURB OF PORTLAND, OREGON

Only ten minutes by electric street cars to business part of city. Elevation over 100 feet above city, on a gentle slope. STREETS IMPROVED, WATER MAINS LAID. City is growing rapidly in this direction, and it must become one of the most beautiful and popular residence portions. Offers very attractive inducements to the investor and homeseeker, in a city where rapidly developing commerce and growth in population are forcing values steadily upwards, producing a doubling of values every few years. For complete information, prices, plans, maps, etc., and for statistics of Portland's growth and possibilities, address, A. L. MAXWELL, Agent, the Portland, Oregon.

A NATIONALIST REFLECTION.

A. D. 3000.
The maiden closed the book upon her knee.
"They had strange customs in those other days,
When men walked blindly, tangled in the maze
Of ancient hatreds and mistakes," said she.
"But yet I think sometimes, if this might be,
We should do well to bring back the old ways
Their stories tell of and their poets praise.
Which of their errors seems so good to me?
To prove their love they had this dear device,
When men were not born all to one estate;
For love's sweet sake they freely paid the price
Of fame or fortune—glad for these to wait,
Or even do without. Why was I born too late
To know the days when love meant sacrifice!"
—CAROLINE GRAY LINGLE in Kate Field's Wash-
ington.

A newly married couple stood on the American shore and gazed in wonder-struck silence at the majesty and beauty of Niagara, says the Buffalo Express. The personification of feminine grace and tenderness, she leaned confidingly on the arm of her husband—her ideal of manly strength and chivalry. The glowing sunbeams danced in the spray that rose like fairy fountains before their eyes, radiant with the gorgeous hues of the rainbow, and the falling waters sounded their eternal monotone in the ears of the listeners, whose hearts beat responsive to its deep pulsations. Nature's own voice spoke to them and stirred the profoundest depths of their being. The young husband pressed the little hand that lay confidingly on his arm and smiled on the sweet face upturned to his.
"Gwendolen," he said, the rapture of his emotions thrilling his voice and shining out through his dark eyes, "does it stack up to your expectations?"
"Lancelot," and her eyes seemed about to overflow with excess of pent-up feeling—"It's just the cutest thing I ever struck."

MODERN MIRACLES.

A singer for breath was distressed,
And the doctors all said she must rest.
But she took G. M. D.
For her weak lungs, you see,
And now she can sing with the best.

An athlete gave out, on a run,
And he feared his career was quite done;
G. M. D., pray observe,
Gave back his lost nerve,
And now he can lift half a ton.

A writer, who wrote for a prize,
Had headaches and pain in the eyes;
G. M. D., was the spell
That made him quite well,
And glory before him now lies.

These are only examples of the daily triumphs of Dr. Pierce's Golden Medical Discovery, in restoring health and reviving wasted vitality. Sold by all druggists.

"Save who can!" was the frantic cry of Napoleon to his army at Waterloo. Save health and strength while you can, by the use of Ayer's Sarsaparilla, is advice that applies to all, both young and old. Don't wait until disease fastens on you; begin at once.

Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

For a disordered liver try Beecham's Pills.

Last Excursion to the South.

October 14th the Chicago & Eastern Illinois Railroad (Evansville Route) will run their final excursion to the south. Rates one fare for the round trip, tickets good thirty days. Chicago city ticket office 204 Clark street. WILLIAM HILL, General Passenger Ticket Agent.

THREE HARVEST EXCURSIONS.

The Burlington Route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, September 9th and 23d, and October 14th, Harvest Excursion Tickets at HALF RATES to points in the Farming Regions of the West, Southwest and Northwest. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CALIFORNIA EXCURSIONS ARE RUN WEEKLY.

By L. M. Walters & Co., Phillips & Co. and J. C. Judson & Co., the Veteran California Excursion Managers.

Who Guarantee to Save Those who Patronize their Excursions from \$25 to \$35.

The Chicago & Alton and their western railroad connections have recently placed at disposal of the above excursion managers a number of new and very handsome Pullman tourist sleepers. These are modeled after the style of the regular Pullman Sleeping Car and are built by that company. There is no upholstery in the cars, which is the only difference between the Pullman Sleeping Car and the Tourist Sleeping Car. These gentlemen have overcome this by furnishing the cars with new carpets, cushions for the seats in the daytime, mattresses, pillows, sheets, blankets and curtains for the berths at night. Each car is provided with separate and commodious toilet rooms for ladies and gentlemen, in which will be found towels, soap, and all the necessities of a toilet room. A colored porter is in charge of each car. His sole duty is to cater to the wants of passengers, and a courteous Excursion Conductor accompanies each party through to the Coast.

Both first and second-class tickets are honored in these cars. Passengers are charged \$4.00 for berths from Chicago to Los Angeles and San Francisco. Two persons can occupy a berth without additional charge.

Considering that passengers have all the advantages and comforts of a first-class sleeping car, these charges are very moderate, and save the passenger everything claimed by these gentlemen.

These excursion parties leave Chicago Thursday and Saturday of every week via the Chicago & Alton R. R. For further particulars apply to any ticket agent Chicago & Alton R. R., or to L. M. Walters & Co., J. C. Judson & Co., 195 Clark street, or Phillips & Co., 192 South Clark street, Chicago.

"Mrs. Winslow's Soothing Syrup for Children Teething," softens the gums, reduces inflammation, allays pain, cures wind colic. 25 cents a bottle.

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Is all the folly of the human race—
'Gainst thee the souls of men in vain protest.

The outraged senses, feelings all attest
That thou, oh Bore, art Nature's ghastly jest.
To reach us thou didst bore through endless space.
Oh Happy Man!

There is no joy that's hidden or confessed,
There is no thought that's uttered or expressed
Thou canst not with thy rapid words debase.
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Oh Happy Man.
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Hammers your frailest bowls.

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Where something else belongs.

He'll take a match and light the cat;
He'll paint the poodle's head;
And pour frail crackers in your hat
And leave them in your bed.

Adown the register he'll throw
The spoons with nimble wrist;
He's often wished in Jericho—
The baby anarchist.

—Puck.

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as "Old Eph." One day a bright little girl seeing him
pass the house as she stood looking out of the window
burst into a fit of laughter. Her mother reproved
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replied: "Mamma, I wasn't laughing at Eph. I was
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amusing yourself at my expense."

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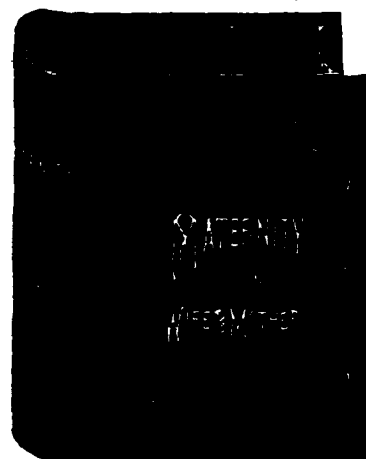
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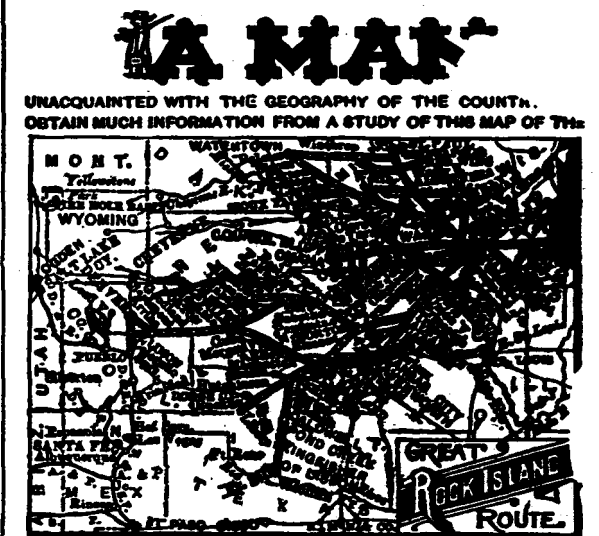
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"TOE THE MARK."

I venture to say that very many of you have been told, at one time or another and in so many words, to "toe the mark." Some may have to go a long way back in memory to recall the time. It may have been gruffly said by a school master, or softly spoken by some gentle school ma'am in the old-fashioned days of long ago; or, some of you of my own sex had it borne in upon you through the eyes of your sweethearts who, knowing your love, and growing impatient with your awkwardness and lack of courage, silently, smilingly, but imperiously told you to toe the mark and declare your mind. So, all through life one is ever being told in some form and language to toe the mark, to come up to the scratch, to walk a chalk line, to keep step to the music. Many of you remember the awkward squads of 1861-2; indeed, I hope you men who were then old enough to carry a musket or swing a sabre helped to swell those companies of patriotic awkwardness. Do you recall how quickly well drilled and invincible soldiery grew out of the crude material? And when the war was over and the boys came marching home, ah, do you recall those days? Surely you do, those of you who are old enough.

You remember how the regiment that left home filled to the last man with splendid-looking fellows, well dressed and equipped, came marching back with worn clothes, tattered flags and numbers sadly decimated, but with weapons bright, heads erect and the step of victors. You who were spectators remember the consciousness of an invisible but mighty power that kept these veterans company, that overshadowed and made of every man of them a hero, as they marched by you with the swinging route-step. They had toed the mark from the day when first they bunglingly handled their weapons; and having saved the Union and wiped out slavery were ready to lay down their implements of war and once more toe the mark with you in the pursuits of peace. O, how many, many of you looked on this last parade with bursting hearts and streaming eyes as you missed the presence of dear ones whose life-blood had been given to the cause and whose bones were lying on the battle fields or in the burying grounds of Southern prisons. But your heartaches were made bearable and your sorrow given a tinge of joyful exaltation by the consciousness that their lives and your loss had welded a great nation and added to the sum of human freedom and happiness. You knew the "brave dead" were not dead, that they were toeing the mark in the next world and nobly doing their level best, as they did it here. How nobly, too, the women did their duty in those days, without the excitement of camp life or the inspiration of ambition. They saw the straight chalk line of duty and stood up to it without faltering; though it required moral heroism surpassing in character and quality the physical courage displayed in storming a fortification or facing a cannon's mouth.

It is not so hard, however, to toe the mark in great crises, in times of danger, or under the stimulus of some overpowering emotion like patriotism or religion as it is in the common every-day affairs of life. This requires a discipline of mind and body far superior to that of making a good soldier or the sudden development of heroic qualities in the moment of a great disaster. Some of you from personal experience know how comparatively easy it is to do splendid things in great emergencies, and you all know how dreadfully hard it is to stand up to the mark in the petty, wearisome experiences of every-day life. How it tries one's spirit and wearies one's flesh to stand sturdily for the truth, and to do this even when one knows it is sure to discourage one's friends and stimulate one's antagonists. How it would be far more conducive to ease to allow one's self to be made a tool of, or to "hedge" on an issue than to stand squarely up to one's highest convictions.

I have been doing my best these many years to publish a paper in the interests of a prospective psychical science and the spiritual philosophy, to keep THE JOURNAL in alignment with progress, to make a paper which should command, yes command, the respectful attention of non-Spiritualists. I have done the best I could with my abilities and facilities. I have tried to toe the mark every time, and in doing this have been obliged to step on the toes of a great many good people and a larger number not so good. As a consequence I have got a plentiful supply of kicks, but none that ever threw me out of line or deterred me from keeping straight forward. You must realize, if you stop and survey the field, what a tremendous influence THE JOURNAL has exerted. Do you realize that of the sum of this influence you have been, and now are, a part; that your contributions in the form of subscriptions, good will and matter for publication have largely helped to make the paper what it is? As it stands to-day, THE JOURNAL is partly your work. It is, too, on the whole, good work, work well fitted for the needs of the spiritual edifice; and although rejected by many who call themselves builders it is the work which is fashioning

the corner stone of the temple, and forming the keystone of the arch of Psychical Science which is to complete the road of knowledge leading into the world invisible.

Now I only ask you to work as continuously and persistently for the objects to which THE JOURNAL is devoted as you consistently can. THE JOURNAL stands for the truth regardless of sectarian interests and careless of the fears of the chicken-hearted that "the cause" will be injured. The truth will always come uppermost in the long run and the sooner the better, however humiliating and unpleasant it may be sometimes. You know this as well as I do. Now, knowing it, don't shrink an issue or blink a fact, but toe the mark every time. Try, try persistently and earnestly to aid THE JOURNAL in maintaining its independent and fearless course and in keeping abreast with the times. Don't throw the burden wholly on me, as some of you, in your absorption in business, are inclined to do. Remember that THE JOURNAL is a great cooperative enterprise, as it were, in which every member must do his share, to the end that the burden of production shall be fairly distributed, the output of the best quality, and the dividends large enough to divide with all the world. In this great work for psychical science, spiritual unfoldment and character building let us one and all feel our individual responsibility, and toe the mark.

For those who believe in THE JOURNAL, now is the time to circulate it freely among friends and secure new subscribers. The evenings are growing long; winter reading is being planned for and thousands are looking for further light on the grave themes to which THE JOURNAL is devoted. Won't each and every one of you make an effort to send in a new yearly subscriber before next week's paper is issued?

THE JOURNAL will be sent four weeks free to any address, or thirteen weeks on trial for fifty cents. \$10 will secure the

paper one year to five subscribers, if the names and money are sent at one time. If you are pleased with the excellent tests of spirit manifestation and psychical power recorded in this number of THE JOURNAL and want it to have an equal or greater amount of such matter weekly, remember that I can't manufacture these narratives to order, but must have your cooperation. There are thousands of valuable incidents in possession of THE JOURNAL's readers which ought to be written out and published. Sit down and send me one by next mail.

If you are in arrears for THE JOURNAL you know it. Don't wait to have a bill sent you, nor let it run year after year until I am forced to place the account with a collecting agency. I get requests daily to continue the paper past the time paid for, and I never refuse where the reason given for asking is good. I continue the credit system for the accommodation of subscribers not for my own. My bills must be, and always are, promptly met. If you owe me, you know I am entitled to my dues and that you should pay promptly and cheerfully.

THE JOURNAL BINDER.

Every reader who desires to preserve his paper and to know where to find it when wanted should procure a binder. The "Emerson" is the best one I know of; and a size suitable for THE JOURNAL in full cloth with the side stamped with the name of the paper in full gilt, will be furnished subscribers for seventy-five cents, which is fifty cents less than retail price. They will be supplied to none but subscribers at the reduced price. At the end of the year the numbers can be removed, if desired, and the binder is ready for the next year, and as good as new; or the volumes can be left in the covers and put upon the library shelf, and another binder procured. Every number has articles of permanent value—as good years hence as during the week of issue.

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The Best Remedy

In this world, says J. Hoffert of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

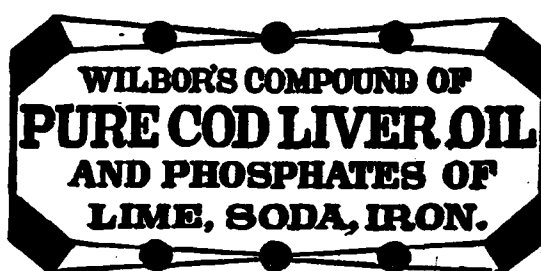
Prejudiced, yet Convinced.

So, Norwalk, Conn., May, 1890. Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fictions occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic. Box 557. B. CUNZ, Pastor.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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THE RELIGIOUS PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

ESTABLISHED 1865.

CHICAGO, OCT. 18, 1890.

NEW SERIES—VOL. 1, NO. 21.

For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

It is now announced that the Mount Carmel (Ill.) Aeronautic Manufacturing Company has been chartered at Springfield with an enormous capital, for the construction of aerial ships. Aluminum is to be the material of the ship and electricity its motive power. The ships it is said will be capable of carrying fifty persons each, or 6,000 pounds of freight, and that in them the circumnavigation of the globe will be possible in five days. Such is the promise. To what extent it will be realized remains to be seen.

There are a great many people in this country who dearly love a lord as Byron said of Tommy Moore. A party of snobs went down the bay and met Comte de Paris, grandson of Louis Phillipe, and afterwards made speeches to him and honored him in great style. The pretext for this was his military service during the war of the rebellion. As an aspirant to the French throne, which was occupied by the nephew of the Corsican, and as a professional soldier out of a job, he came over and sought a practical education in war as an aid on the staff of Gen. McClellan and made a campaign in the Chickahominy. His holiday over he returned to France. For a long time he has been conspiring against the peace and permanence of the French Republic. There is no reason for citizens of this American Republic worshipping this Bourbon, an avowed enemy of popular government, when he contributed no more to the success of our arms than many a headquarters clerk.

There is abundant proof that now, "in the year of our Lord" 1890, the slave trade with all its attendant horrors, exists in the dark continent, that on an average 1,000 human beings are kidnapped daily, that whole provinces in Africa are stripped of their inhabitants by slave dealers. A territory twice as large as that of the United States is subjected, in almost every part, to these devastations. And the cruelties inflicted by the slave catchers upon the victims of their rapacity and greed are horrible. Certainly the enlightened nations of the world should unite to put an end to this great evil. Says the New York Press: Mr. Andrew, who, by the way, is a son of that famous "war governor" of Massachusetts who did so much to save this country from being throttled by the grasp of the slave power at its throat, presents a resolution recommended by the Committee on Foreign Affairs, requesting the President to enter into such arrangements as he may deem suitable and proper with one or more of the maritime powers of Europe for the effectual abolition of the African slave trade. It is certain that nothing less than international action will suffice. Our government is not wont to be backward when questions of world humanity are at stake.

Elder G. G. Rupert writes in the *Advent Review and Sabbath Herald*: "The name 'Sunday' is of ancient origin. The American Cyclopaedia says the name Sunday is from the Roman *dies solis*, or day of the sun. The Romans named the days of the week after the sun, the moon, and five planets of heaven. Sunday was a feast day dedicated to sun worship. This agrees

with the law of Constantine, A. D. 321, when he decreed that all the people in towns should rest on the 'venerable day of the sun.' We have, therefore, only to trace sun worship to its origin, and we have the origin of the first day of the week as a rival institution to the Sabbath." Another paper in reply to a correspondent says: "The early Christians observed the seventh day for several centuries, but they also commemorated the Lord's day, or first day of the week. It was not until the time of Constantine that the Lord's day was legally substituted for the Sabbath." In spite of the fact that scholars and well informed readers generally know that Sunday is not the Bible Sabbath, the orthodox clergy insist upon closing, on that day, places of instruction and of innocent amusement, on the ground that a Christian people should observe the Sabbath of the Bible which God instituted for rest and worship. These claims may as well be abandoned, the sooner the better, when the rational observance of Sunday, as a rest day, will be probably quite as general as it is now.

It has been evident the last few years that polygamy could not much longer be maintained in Utah, and now the action of the Mormon authorities on this subject places an effectual bar against any future polygamous marriages in the territory. On the 6th inst., at the general conference of the church, President Woodruff's declaration prohibiting in future any marriages in violation of the laws of the land was read and the great congregation, including the apostles, bishops, and leading elders of the church, by unanimous vote, accepted the manifesto as binding. George Q. Cannon announced his indorsement of it, and his recognition of the supremacy of laws that had been declared constitutional by the Supreme Court of the United States. The conference re-adopted the original articles of faith, among which is this: "We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring, and sustaining the law." With the young generation of Mormons coming in contact with the rest of the world, there is a prospect for a better state of things in Utah. The new environment was too much for the "plural" system even though it gave to the son of David and Bathsheba unnumbered concubines and peopled the tents of patriarchs living with numerous wives.

During the last two or three years THE JOURNAL has frequently stated that the policy of the Catholic hierarchy in this country would, sooner or later, be to agitate in favor of a division of the school fund, and a system under which Romanism could be taught in the public schools attended by Catholic children. The agitation has already begun. Says the *Catholic Review*: "What is the use of our protesting that we do not wish to 'down' the public schools? Do these men not know a great deal better than we do what our wishes and designs are? We do, indeed, call the secular public schools, from which the teaching of religion is banished, godless, and with good reason. Of course we can not conscientiously patronize those schools. It does not necessarily follow that we want to destroy them, but only to reform them. We insist that every denomination should have the privilege of teaching religion in those schools, for religion is the foundation of morality, without which there can be no good

citizenship. But because we are not willing to comply with their views and adopt their godless plan they insist upon it that we want to destroy the public schools." Availing itself of the advantage afforded by the numerical strength of the Roman Catholic element in this country, the hierarchy whose headquarters are in Rome, will bring to bear all the influence it can command, upon politicians and party leaders who are generally ready to do whatever will secure votes.

Hon. George Bancroft, the historian, spent his ninetyeth birthday, October 3d, in his Newport cottage on the "Cliff," which was thronged with callers. He is still an untiring reader. Referring to Mr. Bancroft the other day, Mr. Spofford, librarian of Congress, said: "His is the most beautiful old age I have ever seen. Calm, peaceful, cultured, surrounded by friends, and admired and revered by a whole nation, the drawing to a close of his life is as grand and beautiful and peaceful as the gradual fall of night on a mountain peak." In 1882 Mr. Bancroft wrote thus to S. Austin Allibone: "I was trained to look upon life here as a season of labor. Being more than four-score years old I know the time for my release will soon come. Conscious of being near the shore of eternity, I await without impatience and without dread the beckoning of the hand which will summon me to rest." In his long and active life Mr. Bancroft has been collector of the port of Boston under President Van Buren, Secretary of the Navy under Polk, and acted as Secretary of War for a month at the same time; minister to Great Britain, Prussia, the North German Confederation, and the German Empire. He published the first volume of his history of the United States in 1834 and the last in 1874. Some revisions have been published, the last in 1885.

Last year there was given to the Roman Catholics for Indian education \$356,000, says the *Christian Herald*. They demanded from the Commissioner of Indian Affairs \$44,000 more, making a total of over \$400,000. The request was denied, and the commissioner announced that he would not extend the contract system, and would make no contracts with new schools. On this the Catholics endeavored to defeat his confirmation, but did not succeed. Foiled in this raid upon the public treasury, they are now attempting to accomplish their ends through congress. In the Indian appropriation bill, as introduced into the house of representatives, there are two items, one appropriating \$8,380 for a Roman Catholic school at Rensselaer, Ind., and the other appropriating \$12,500 for a Roman Catholic school to be opened among the Mission Indians in California. The special appropriations for the Roman Catholics in the Indian bill last year were, for St. Ignatius School in Montana, \$45,000, and for Roman Catholic schools in Minnesota, \$30,000. This made a total last year of \$75,000. The total amount this year is \$65,830. In addition to this large sum, they will demand of the commissioner, doubtless, the same amount granted last year. It should be remembered that in 1886, the amount of money secured from the government by Roman Catholics was \$184,000, and in 1890 it had reached the large sum of \$356,000. Is it not time that this perversion of public money to sectarian uses should cease? Else, where will the end be?

HYPNOTISM AND THE DOCTORS.

At the last regular meeting of the Chicago Medical-Legal Society Dr. M. H. Lackersteen read a paper on "The Scientific Aspect of Medical Hypnotism; or, Treatment by Suggestion." He traced the practice of hypnotism back to ancient Greece, India and Egypt, where it gave great power to the priesthood since, in the popular belief, it was evidence of supernatural power, and through the Middle Ages, when it was the source of many of the tales of magic and miracles in the cure of disease, down to the time of James Braid and of later investigators. A great many objections he said had been raised to hypnotism as a therapeutic agent, on the ground that it was unsafe. To this he replied that there were but few medicines which would not injure if carelessly used. The dreams of hypnotism were no more dangerous or injurious than those which come to any healthy slumberer. The assertion of certain eminent physicians that hypnotism leads to mental derangement or paralysis was combated. There were few remedies not dangerous when carelessly used, and the same was true of hypnotism in the hands of an amateur. It was no argument to cite the fact that cobblers and shepherd boys can exercise the hypnotic influence. The fact that the cobblers can apply a mustard plaster should not lead to the belief that the medical field should be abandoned. Liebaud had used it therapeutically for thirty years, and had watched cases for a long time without finding any bad consequences. Dr. Lackersteen thought it needed a special line of study and that it would ultimately be relegated to specialists. He closed by relating what he had seen in a mesmeric hospital in India—successful surgical operations while the patients were under mesmeric influence—and by describing the effect of a stronger over a weaker will, as illustrated by the success of the native doctors in the northwestern provinces of India, in curing certain bodily ailments by means of charms and incantations which he had witnessed. Success of ignorant faith healers he ascribed to the same influence.

At the close of the meeting resolutions were drafted for presentation to the legislature to prevent public exhibitions of hypnotic experiments. Since the alleged evil effects of hypnotism, which have been urged against its practice, seem to be, except when it is used privately for criminal purposes, without foundation, there is no need of legislation in regard to it. Many of those who give exhibitions of hypnotic phenomena have made the subject one of special study which is probably more than can be said of half a dozen physicians in Chicago. The next step of the regular physicians is likely to be in favor of a law prohibiting all but members of their profession engaging in the practice of, or making experiments in hypnotism.

The medical profession should in humility acquaint itself with this subject, instead of using its influence to secure legislation on the subject in its professional interests. The attitude of physicians generally in relation to mesmerism has hitherto been discreditable and disgraceful to the medical profession. They have denied or ignored phenomena with which of all men they should have been the most familiar. As late as 1885, only five years ago, the Chicago Medical Society appointed a committee to investigate some hypnotic experiments which had been made by Dr. C. G. Davis—a member of the society. In its report that committee said:

"In regard to the general subject of hypnotism your committee have not felt it incumbent upon themselves to decide whether or not it is at present a fully established scientific fact. Some of our ablest scientists have investigated and are continuing their researches in this direction. Whether or not it is of any value to the medical profession at this time we are not in a position to decide"; but the committee condescendingly added that the subject was one which they believed "the medical or any other scientific body have a perfect right to investigate."—*Chicago Times*, June 1, 1885.

Of Braid's experiments and demonstrations, of his application of hypnotism to therapeutics for eye dis-

eases, tic-douloureux, nervous headache, neuralgia of the heart, epilepsy, etc., the committee knew nothing. Alfred Binet and Charles Féré in their work on "Animal Magnetism"—International Scientific Series 1889—say Braid has "the merit of having proved that animal magnetism is a natural phenomenon, a definite nervous condition, produced by means of known processes." Again: "In 1842 he submitted his researches to the medical section of the British association, and offered to repeat his experiments before a special commission. The offer was formally rejected and the section proceeded to other matters. . . . He held many experimental *séances* in London, Liverpool and Manchester, without obtaining the justice due to him." Page 74. In 1875 Ch. Richet published in *Journal de l'anatomie et de la physiologie* the result of researches on hypnotism which he had made while he was a hospital surgeon. "Although the paper was interesting and full of facts, it obtained little notice." Of these facts the Chicago doctors in common with the medical profession generally knew nothing, and were not only ignorant of the therapeutic value of hypnotism, but even whether hypnotism was "a fully established scientific fact."

Nearly or quite half a century ago LaRoy Sunderland lectured before large audiences in this country, and gave undeniable evidences and illustrations of hypnotic power and used it for the cure of disease. The papers published detailed reports of these experiments and cures, and Mr. Sunderland himself published the facts with his theories respecting them. Dr. Samuel Underhill also lectured and wrote on mesmerism. Dr. Buchanan did the same. J. Stanley Grimes gave exhibitions of mesmeric power all over the country. But of these facts the "regular" doctors knew nothing, or if they did, they attached no importance to them. Now when hypnotism is known as a fact, not only by all educated men but by common people, and it is being extensively used as a therapeutic agent, the doctors are having elementary lectures on the subject before their medical associations, and under the influence of class interests are trying to restrict the exercise of what, wisely used, has proved to be a useful power. Such men as Sunderland, Underhill and Carpenter, who have instructed thousands and hundreds of thousands on this subject, by lectures accompanied by experiments, these doctors would have suppressed.

MESMERISM CONSIDERED IN 1848.

The Chicago Medical Society, although one of its committees in 1885 reported in effect that it was doubtful whether hypnotism was an established scientific fact, is willing now to encourage lectures which recognize it not only as a fact, but as possessing therapeutic value. But how far this society and the medical profession generally, have been behind the times in regard to scientific knowledge not included in their system of practice or their studies, may be partly understood by reading the following extracts taken from an article on mesmerism published in the *Edinburgh Phrenological Journal*, in 1848—forty-two years ago:

Even the first case recorded in England of the performance of a capital surgical operation without pain on a man in the mesmeric state (the case of the man Wombell reported by Messrs. Ward & Topham) is supported by an amount of testimony, such as, in any other case, would have commanded instant belief, and such as, in every unprejudiced mind, will produce entire conviction of the truth of the statement made by the patient and the gentlemen who mesmerized him and performed the operation. The whole account of the case bears the obvious impress of truth; and the manner in which it was received by the London Medical and Chirurgical Society is a very marked instance of the prevalence of those fallacious notions of what constitutes evidence in such cases to which we have already referred, and will long remain a lasting stigma on that body. But so far is that case from being a solitary one, that hundreds of similar cases have since been reported, and among these, upward of one hundred painless operations performed by one gentleman, Dr. Esdaile, in the presence of numerous officials of the East India company, and others in the company's hospital at Hoogly. We look on the mass of evidence adduced to show the production of insensibility to pain by mesmerism, by Dr. Esdaile in his "Mesmerism in India" (for sale by Fowler

& Wells, New York,) as many times more than sufficient to establish that point, had no other evidence existed; but there exists even a larger amount of unimpeachable testimony to the same effect in the cases collected by Dr. Elliotson, and published in the *Zotet*, on the authority of the operators.

When we look at this testimony, we are at a loss even to imagine in what way it can be evaded. We can not doubt that the same amount and quality of evidence would prove entirely satisfactory on any other subject to the opponents of mesmerism; and we are therefore compelled to believe that the feelings in this instance, are so warped by prejudice as not to recognize the presence of convincing evidence. . . .

There can be no doubt that if one tenth part of the evidence which has been published, as to the remedial employment of mesmerism, had been produced in favor of a new drug, it would long since have been tried by every practitioner. . . . An agent which has so powerful an effect on the nervous system, ought to be made the ally of the physician; and the less understood and more dangerous the power is, the more it is the duty of the physician to study it with care. The best precautions against its abuse is the fullest possible knowledge of it. On the whole we must confess that medical men have been very far from attaching due weight to evidence produced in favor of the curative power of mesmerism. Considering its direct and powerful influence on the nervous system, we should naturally expect to hear of its efficacy in diseases of that system; and accordingly we find that the alleged benefits of mesmerism have been chiefly in cases of epilepsy, paralysis, hysteria, neuralgia, melancholia and mania. Surely while other means have failed, as they too often do in such diseases, we are bound to try this remedy, were it merely on account of the respectable testimony by which it is recommended. . . . We can not avoid the conclusion that after some time, the evidence in favor of mesmerism will produce its full effect and that the subject will be studied, in all its departments, precisely as any other branch of natural science is.

THE DISCOVERY OF AMERICA BY THE NORSEMEN.

Mrs. Shipley, better known as Marie Brown, has for years made the discovery of America by the Norsemen a subject of study, and her recently published book* contains evidence which abundantly sustains the claim she makes on this point. This discovery was made in the latter part of the tenth century. In the eleventh century the Norsemen made frequent voyages to, and resided for several years at different times in New England. These facts have for some time been admitted by competent historians. Careful readers of Humboldt's "Cosmos" will remember the passage in that work in which the author says: "While the Caliphate still flourished under the dominion of the Samanides, whose age was so favorable to poetry, America was discovered in the year 1000 by Leif, the son of Eric the Red, by the Northern route, and as far as 41 deg. 30 min. north latitude." Again: "Parts of America were seen, although no landing was made on them, fourteen years before Leif Eirickson, in the voyage which Bjarne Herjulfsson undertook from Greenland toward the Southward, in 986. Leif first saw the land at the island of Nantucket, 1 deg. south of Boston; then in Nova Scotia; and lastly in Newfoundland, which was subsequently called 'Litla Helluland,' but never 'Vinland.' The gulf which divides Newfoundland from the mouth of the great river St. Lawrence, was called by the Norsemen who had settled in Iceland and Greenland, Markland's Gulf." For what Humboldt says there is evidence in Icelandic manuscripts that were finished in 1887, and that are said to be in a good state of preservation.

Mrs. Shipley argues that the fact of the discovery of America by the Norsemen was known to the church of Rome, but that she concealed it; that when Queen Isabella exclaimed, "I undertake the enterprise for my own crown of Castile, and will pledge my jewels to raise the necessary funds," Columbus had been to Iceland and carried to Spain trustworthy evidence of the existence of the new world. That Columbus went

* The Icelandic Discoveries of America or Honor to Whom Honor is Due. By Mrs. John B. Shipley (Maria A. Brown), author of "The Sunny North; Or Sweden of the Past and of the Present;" "Norway as it is," etc. New York: John B. Alden. 1890. pp. 235.

to Iceland is a claim supported by many high authorities, but there are not so many who are willing to admit that he profited by the Norsemen's knowledge of America. Christopher Columbus' son, Fernando, states that his father spent some time in Iceland in 1477, and sailed nearly 300 miles beyond, which must have taken him within sight of Greenland.

This author quotes Professor R. B. Anderson, "America not Discovered by Columbus," to the effect that Columbus was a scholar acquainted with Aristotle, Seneca and Strabo, that he studied all books and manuscripts relating to discoveries and voyages, and that "his searching mind sought out the writings of Adam of Bremen, that well known historian who, in the most unmistakable and emphatic language, speaks of the Norse discovery of Vinland; that the information thus gathered induced him to make his voyage to Iceland." This is one of the quotations from Beamish's "Discovery of America by the Northmen." "Nor should it be forgotten that Columbus visited Iceland in 1477, when having access to the archives of the island and ample opportunity of conversing with the learned there through the medium of the Latin language, he might easily have obtained a complete knowledge of the discoveries of the Norsemen, sufficient at least to confirm his belief in the existence of a western continent. How much the discoveries of the distinguished Genoese navigator were exceeded by the Northmen will appear from the following narratives," etc. Icelandic, Swedish and other authors are cited in support of the theory that Columbus obtained positive information in regard to the new world while he was in Iceland. But such proof as this is only of an inferential character. Mrs. Shipley's idea, which runs all through her work, that the Catholic church knew of the Norsemen's discovery and kept it secret that it might be accredited to an "Italian adventurer" and thus contribute to Catholic supremacy on this continent, does not seem to have a real historical foundation.

THE POET WHITTIER ON HORACE GREELEY.

A correspondent of the New York Tribune, writes from Amesbury, Mass., in regard to John G. Whittier, who is now reaching his eighty-third year, and gives this reference by the venerable poet to the white-coated philosopher: In the course of conversation Mr. Whittier expressed keen interest in the dedication of the Greeley statue in New York. "I should like," he said, "to add my tribute to the memory of the good man, the unselfish patriot. If one statue of the great man is to be erected in New York, another ought to be erected in Washington, for he was a national man in the broadest sense of the term."

A little later Mr. Whittier referred in affectionate terms to Mr. Greeley, and said he considered that he was one of the greatest men this country had ever produced. In some respects he thought Greeley was even superior to Franklin. His philanthropy was broad; his generosity was unbounded; his hatred of oppression and injustice was profound; his Anglo-Saxon was vigorous, none more so when he wished to express his views. He was not spoiled by colleges. Mr. Whittier, in referring to Greeley's candidacy for the presidency, spoke in terms of deep regret for the caricatures and abuse which were heaped upon Mr. Greeley, whose heart was broken by the contest. He did not vote for Greeley, but he was in sympathy with the real motives which prompted the philanthropist to accept the nomination. He did it because he hoped thereby to do the negroes a greater service, if he succeeded, than he could by remaining in his own party. It was not selfishness or pride that induced Greeley to accept the Democratic candidacy. Mr. Whittier always felt that even Mr. Greeley's friends did not thoroughly appreciate him as they ought. His eccentricities of dress and manner, while in a way they were picturesque, perhaps weakened his hold upon the public. But the good man is gone, and with him have passed away a host of brave spirits who were co-workers with the great editor, the unselfish, simple-minded, honest patriot. Again the poet said: "I wish I could write a poem to his memory, I think the best poem ever written about Greeley was from the pen of Bay-

ard Taylor. Edna Dean Proctor also paid a sweet tribute to the good man's memory."

CONDITION OF THE FARMER.

In an article on the present condition of the farmer, the *Western Rural*, quotes from an article by Edmund P. Williams printed in the *New England Magazine* for September, that "the farmer is at the mercy of the business class," and says: About fifty per cent of our population is engaged in agriculture, and the products which come from our farms not only clothe and feed our people, but they are the motive power that gives activity to all our other industries. Yet this large class is a great and threatening danger. But *The Rural* right here desires to request a careful study of the present census, which we believe in its statistics usually dry and unentertaining, will be of thrilling interest to our people. Let the people study the mortgage indebtedness that the census will reveal; let it study the figures that will unquestionably show an increase in the number of tenant farmers; and let it study the statistics in regard to large farms. We tell you, friends, that matters are running in this republic just as they have run in all the ages and countries that have preceded us; capital is being absorbed by the few and steadily the few are getting control of the land. It is our immense territory that has been our salvation thus far; but the land grabber has grabbed energetically and considering how much there was at hand to grab, he has done "splendidly" in "cornering" land. He has taken the farm that the hard working farmer has developed in the East, but fortunately he could not take the improverished farmer who, like the Indian, had packed up his little belongings and "went West." Here he has developed another farm for the Shylock to "pocket." But after awhile there will be no unsettled West and then the battle will begin in earnest. It will be a battle between freedom and serfdom; between a dollar and a man; between soulless greed and its human victim, and the end will be, if the people do not stand firm for right and justice now, that the humane portion of the world will exclaim: "Poor Ireland and poor America." In 1883 Mr. Williams says that eight men owned 1,800,000 acres. That is each of them owned a state three times as large as the state of Rhode Island; and the number of large land owners has increased since then.

FANNIE DAVIS SMITH.

To New England Spiritualists and liberals the name of Fannie Davis Smith is familiar. Mrs. Smith has been from girlhood one of the ablest speakers in the movement; and although for many years before the public but seldom, her influence has continued unabated and always on the side of progress and rational Spiritualism. Her husband Dr. E. A. Smith is president of the Queen City Park Camp at Burlington, Vermont, and Mrs. Smith has ever been a most important factor in the success of that enterprise. Early in August she was taken ill at the camp. Under date of October 3 Dr. Smith writes: "Mrs. Smith has been in bed with rheumatic fever nine weeks. All through the six weeks of campmeeting she lay ill and suffering intense pain. We brought her home on a cot. She is still very weak and low—does not rally as was hoped. The fever has now left her but she has little strength and less appetite. We are very anxious about her, though hoping the worst is over and we think her better in many respects." THE JOURNAL bespeaks for Mrs. Smith the active psychical assistance of all friends. Church people would say "Let us pray for Sister Smith's recovery." Although they express it in a different way and with a different belief than do Spiritualists, they recognize the same thing—the potency of psycho-therapeutics.

Judge Thayer, a Philadelphia judge, recently discharged some peddlers who had been arrested charged with circulating an obscene book—the "Kreutzer Sonata," so extensively advertised by the United States postal authorities. Judge Thayer sensibly said: "There is nothing in this book which can by any possibility be said to commend licentiousness, or to make

it in any respect attractive, or to tempt any one to its commission. On the contrary, all his teachings paint lewdness and immorality in the most revolting colors; nor is there any obscenity or indecency in the language used or in the story told, however it may offend a refined taste. . . . The fact that the author in discussing the question of marriage has some silly and very absurd conclusions, opposed alike to what is ordinarily conceived to be the Christian doctrine on the subject and the general opinion of all civilized societies throughout the world, does not make its publication or sale a violation of law. The work may be offensive to our opinions and convictions, just as others are which are daily sold in our book stores without objection or challenge from anybody, but it can not be justly said to be of an obscene or lewd character, nor is it either in its sentiments or language in any degree calculated to minister to corrupt or licentious practices, or to gratify lewd desires, or to encourage depravity in any form." Aware that post office officials of the United States had condemned the book, the judge said that "without disparaging in any degree the respect due to these high officials within their respective spheres, I can say that neither of them has ever been recognized in this country as a binding authority on questions of either law or literature."

Workmen in the morocco leather departments of shoe factories in Lynn, Mass., struck for a slight increase in wages some time ago, say the *Detroit Commercial Advertiser*. The manufacturers declined to yield, as they of course had a right to do. Meanwhile they planned to utterly crush their old workmen by a method always possible under the free-trade-in-immigrants system. Five hundred Swedes have been "induced" to locate in Lynn, and many have been given employment to fill the strikers' places, while applicants for work are suddenly coming in from Canada and Germany, and the ambitious workmen who wanted a little more than bread and water for their families will probably be reduced to water without even bread, by the time winter sets in. Free trade in labor, protection for everything else, is one reason why wages are not beyond the mere requirements of existence, while the manufacturers own most of the earth nowadays. The wall between capital and labor is being built higher and higher by every victory capital gains over home labor, aided by the droves of immigrants called over from Europe. If the legislators were wise and foreseeing and patriotic, they would take prompt measures to give labor some share in the profits of protection from the hordes of emigrants from foreign lands, as they now protect manufactures from the product of foreign factories: If legislators fail to do this, there will surely come a time when they will regret their neglect. The slavery system prevailing in manufacturing centers to-day will some time be abolished by the same methods that wiped out negro slavery twenty-five years ago.

The cry of irreligious schools, under this American system, is just as senseless as would be the cry of irreligious reading rooms or irreligious eating houses, because no religion was apparent in them, says Dr. Howard Crosby in the *Independent*. The growth of religion in our country is due to its religious liberty. Injure that religious liberty and you check that growth. And not only do you check the growth of religion, but you engender controversies that infiltrate our politics and prepare the way for the overthrow of all liberties. Religious contests form the fertile soil of tyrannies, and it is for us Americans to avoid carefully the beginnings of a false system that would intensify religious hatreds and strife; While the government is neutral, all religions can grow according to their own vitality, and the truth will eventually triumph peacefully and satisfactorily to all.

A sympathetic person is placed in the dilemma of a swimmer among drowning men, who all catch at him, and if he gives so much as a leg or a finger, they will drown him. They wish to be saved from the mischief of their vices, but not from their vices.—*Emerson*.

constitute two sensations which the mind perceives as distinct and separate; for example, I touch what I call the hard surface of a table, and I touch what I call the fleshy part of my hand. I get two sensations, two distinct modes of motion. My mind perceives them as distinct and separate.

The phenomena of nature are certain complex modes of motion succeeding each other in the nervous apparatus. Scientific study is the study of the order, power, intensity, quality, and relations of phenomena. The mechanical order of cause and effect is in the phenomenal realm. Scientific knowledge is the total verified experience of mankind of the operation and development of natural phenomena in time and place. When facts are but partly known to man, or phenomena are not reduced to a category or cause then a man of science can invent an hypothesis to explain the observed phenomena. To explain some of the phenomena of light our men of science have assumed the luminiferous ether. Ether itself is subsensible. Atoms are subsensible—but the atomic hypothesis will best explain the constitution of matter. Sir William Hamilton defines hypothesis to mean "a provisional reference of phenomena to some supposed class or cause, until the mind becomes satisfied to make the reference permanent, or is able to refer the phenomena to some other class or cause." There is the hypothesis of gravitation which explains the constitution of the stellar universe so well that it is permanent. It is the best explanation which can be given.

Spirit or Spiritualism is a term which belongs to theology. Spirit has been defined as an immaterial substance, that is, a substance which does not come into the range of sense consciousness. Man to-day can have no science of spirit. The stuff which the word stands for is in the realm of hypothesis. It is a good hypothesis because it is permanent. It is thinking stuff. I perceive in nature certain phenomena which, in the present state of human knowledge and reason, I can only explain by inventing spirit or thinking stuff as cause. The phenomena of modern Spiritualism can only be explained upon the hypothesis that they are produced by intelligences living in another mode of substance from that of which we have phenomenal consciousness. I infer a separate, intelligent, personal cause entrancing the medium, and acting intelligently upon bodies without organism or life, giving to them apparently, for the time being, the qualities of intelligent beings.

Modern Spiritualism can be studied rationally; therefore, scientifically, I know as much of spirit stuff as I do of matter stuff. Spiritualism is a science in the sense in which chemistry is one, or geology is one, or any other science which can be named, for all the sciences employ hypotheses.

It is true that with a physical sense consciousness we shall never understand the constitution of spirit, nor the subsensible phenomena which would appear to a spiritual sense consciousness. The next step for organic evolution to take will be to produce in man a faculty to receive sensations from the spirit's sphere of being. The soul, the thinking entity in man, made of spirit stuff, when it enters into a correct relativity to spirit phenomena, will have spiritual sensational consciousness. Clairvoyance is this faculty in a rudimentary state. Mediumship is a relativity in a simple state of development between the soul and its transcendental environment. The science of spirit is beyond us, but the direct relations between spirit and matter are fit studies for the scientific student of natural phenomena. If not so, there is nothing in this universe suitable for scientific investigation. I can comprehend the spiritual phenomena, their cause and relations as soon as I know more about the actual psychic constitution of man; by inference man often climbs the ladder to knowledge.

What do I know about the constitution of energy? What is energy per se? It is beyond my sense consciousness. It is transcendental. That which causes the change of relations in phenomena I call energy. I never saw it, I never sensed it, but I mentally called it into existence as the cause of motion. Science can study energy, and so science can deal in the same sense with spirit, that which is the essence of

thought. The man of science all the time is dealing with transcendental forms of thought and entities back of sense phenomena. When a scientist studies the phenomena of spiritualism he follows the same method that he does when he deals with chemistry, physiology and astronomy.

DOUBLE CONSCIOUSNESS.

BY C. STANILAND WAKE.

Under this title, is published by the Religio-Philosophical Publishing House, in connection with the extraordinary narrative entitled "The Watseka Wonder," an account of the curious case of Mary Reynolds. The facts of this case must be known to many of the readers of THE JOURNAL, and it is not necessary, therefore, to give here any detailed statement of them. It should be mentioned, however, as introductory to certain remarks I propose to make on the case, that up to about eighteen years of age Mary Reynolds exhibited nothing peculiar in her physical or mental condition, and she appeared to be endowed with "an uncommonly well balanced organization, physical, mental and moral." After attaining that age she had an occasional attack of "fits," and when she was about nineteen she had so severe an attack that on recovering consciousness she was blind and deaf, in which condition she continued for five or six weeks. About three months later she was found one morning in a profound sleep from which she could not be aroused. She awoke some hours afterwards, of her own accord, but she had lost all recollection of her previous existence. She continued in this second state for about five weeks, when one morning she awoke in her normal condition "without any intimation from memory or consciousness that anything unusual had happened." After the lapse of a few weeks she again fell into a profound slumber from which she awoke once more into the abnormal state. This alternation of states continued to take place for fifteen or sixteen years, until Mary Reynolds reached the age of thirty-five or thirty-six, leaving her permanently in the second state, which thus became her normal condition until her death about twenty-five years afterwards.

The record of the experiences of Mary Reynolds is valuable because it is a well-attested instance, occurring more than sixty years ago, not only of what is now termed double consciousness, but of the natural and permanent establishment of the abnormal or secondary, in the place of the normal or primary condition of consciousness or personality. The result of the curious changes undergone by Mary Reynolds was that she led two independent lives, not at the same time, but alternately. When she awoke after her first deep sleep her mind was a blank, and "as far as all acquired knowledge was concerned her condition was precisely that of a new-born infant." The mental change thus exhibited was accompanied by other phenomena which prove that it was actual and fundamental. At first, she ate and slept little and would sometimes go without food or sleep for three days and nights together. She had no idea of employing her time in anything useful, but was very restless and wandered about in the woods and fields, for which she seemed to have an uncontrollable inclination. Moreover, she often conceived violent prejudices against her best friends, partly because they were compelled to put restraints on her movements to keep her out of danger from wild animals, from danger of which she appeared to have no idea. She had no notion of the past or future and never manifested joy or sorrow, and although she was particular to keep the letter of her promises, she would evade the spirit of them if possible, and she boasted of her smartness in doing so.

These peculiarities gradually wore off and finally disappeared, but one phenomenal change was permanent. Each mental state had its own memory series, which was perfect in itself, but was quite independent of that belonging to the other state. If personality consists in a connected series of memories, Mary Reynolds must have had two separate personalities. There are certain facts which show, however, that the double personality or consciousness she was supposed to have, although distinct in development was fundamentally one, which is a very important

feature of the case. For example, it is evident that the experiences of the life which came to so abrupt a stoppage in her nineteenth year, influenced the life which succeeded. Although at the commencement of this second state her mind appeared to be a blank, yet she learned so rapidly that her mental faculties must have been already developed. Moreover, she was able to pronounce a few words, and although she had no idea of the meaning of them, and they appeared to be "as instinctive as the wailings of an infant," they prove that the second consciousness was in some way connected with the first. This is confirmed by a curious incident which occurred when she was in her secondary state for the first time. One Sunday she wished to accompany her friends to church, but they would not let her do so: On the night following she had a dream, during which a man, who was preaching from a passage in Revelations, explained the scriptures to her. When she awoke she appeared to regain all knowledge of scripture, although in her then condition she could not read and did not know the Bible from any other book. The dream acted as a connecting link between her two personalities by which a special series of memories belong to one consciousness passed into the other, or rather by which her consciousness in the second state was brought *en rapport* with a special chain of ideas previously acquired.

The Rev. Dr. Plummer, to whom we are indebted for a full report of Mary Reynolds' case, states that the phenomena presented were "as if her body was the house of two souls, not occupied by both at the same time, but alternately, first by one, then the other, until at last the usurper gained and held possession, after a struggle of fifteen years." This conclusion is not consistent, however, with the high development of the mental faculties in connection with the abnormal personality when it first showed itself, and its appropriation of knowledge originally acquired through the normal personality. It is evident that there was a fundamental connection between them, and that they were two phases of a common personality rather than independent consciousness, is more consistent with reason. What were the conditions under which the observed phenomena occurred?

In the first place, the original change was preceded by a series of fits, one of which, three months previously was of so violent a nature that Mary Reynolds was left by it both deaf and blind.

Secondly, the change always took place during sleep, which was very profound in the case of the change from the normal to the secondary condition, but of the ordinary character, on the return to the normal state; and there was no regularity in the duration of either state.

Thirdly, the second stage was accompanied by phenomena which point to the existence of organic weakness. In her own narrative Mary Reynolds writes, "When in my second state I had no inclination for either food or sleep. My strength at such times was entirely artificial. I generally had a flush in one cheek, and a combined thirst which denotes inward fever." When she changed back again to her first state she was much debilitated. Her biographer supposed that her brain was affected, as shown by the convulsions which preceded the first change and the fact that her death was preceded immediately by a seizure in the head. He speaks also of her restlessness and eccentricity during the second stage as amounting almost to insanity; but he adds that the indications of mental unsoundness grew fainter, and at length disappeared after the change had ceased, leaving her permanently in her secondary state.

That her brain was in some way affected is apparent from the peculiar phenomena exhibited, but it did not necessarily denote insanity. The convulsions may be likened to a machine temporarily thrown out of gear, the displacement being so serious on one occasion as to take a long time before it could be remedied, that is when she was left blind and deaf. The brain itself, the seat of consciousness in the machine, and the conditions of its activity is the association of ideas in memory. Memory, however, may embrace many series of ideas, and it is quite possible to imagine that one

series of ideas (say those relating to a particular language), may cease to be remembered for some time, and after awhile come to memory again and another series of ideas which have been acquired in the meantime (say those relating to music) be temporarily forgotten. This supposed case is analogous to Mary Reynolds' experience, except that here every series of ideas dropped into oblivion together, although one of them reappeared shortly afterwards. If when a single series of ideas was lost and a fresh series obtained, as in the supposed case, a separate consciousness could not be called into play; no more could this be required when the larger series, which appeared to drop from the memory of Mary Reynolds, was replaced by the fresh memory acquired in her abnormal state. That the consciousness here remained the same appears from the fact that the mental faculties themselves did not undergo disturbance.

The ego, or the eye of consciousness may be considered as located in a room watching the gradual development of a picture containing a series of images. Now, if the picture suddenly disappears, either by its own removal or by a movement of the ego, this will see nothing until a fresh picture begins to be developed. Thus are formed the memories of past experiences, and there is no reason why one set of memories should not sometimes be substituted for another without any change taking place except in the direction or attention in the ego itself. It is a remarkable fact that whatever the nature of the change, it was attended with a complete alteration in Mary Reynolds' character. In her normal condition, "she was quiet and sedate, sober and pensive, almost to melancholy, with an intellect sound though rather slow in its operation, and apparently singularly destitute of the imaginative faculty. In her second state she was gay and cheerful, extraordinarily fond of society, of fun and practical jokes, with a lively fancy, and a strong propensity for versification and rhyming." We have here two apparently complementary phases of a double-sided nature which is probably common to all men, and one of which phases predominates at one time and the other at another time, according to circumstances.

Mary Reynolds' biographer writes: "Physiologists considering the time of life when these strange phenomena of her life began, and the time of their termination, will form some conclusions as to their alternate cause." The first fits occurred when she was eighteen, and the alternation of states ceased at thirty-six. Possibly they may have been connected with the sexual system in some way, as appears to be hinted, but it is more probable that they depended on the action of the sympathetic nervous system which has a coördinate action with the cerebro-spinal system over the whole organism.

The full operation of the sympathetic system is not yet known, but Ewald Hering observes that "the memory or reproductive faculty of the so-called sympathetic nervous system is by no means weaker than that of the brain and the spinal cord." This view is consistent with certain phenomena of hypnotism, and it does not require more than the existence of such separate memories, associated with or giving rise to different states of consciousness, to account for the apparently double consciousness of Mary Reynolds' and similar cases.

WHAT AND WHERE IS THE SPIRIT-WORLD.

By WARREN CHASE.

For over forty years I have held fragmentary intercourse with disembodied minds and through hundreds of medial channels, and often fully and completely identifying those I had known in this life; and yet with all I have gained by this I have only a vague idea and no rational conception of the Spirit-world, about which we hear so much from and through mediums, and speakers and writers. They all speak of it as a world—the meaning of which is a planet like ours, and so far as they use any time records they correspond to ours, of years, months, weeks and days. Very few if any say it is one of the planets of our solar system, and if it were, its revolutions would not correspond to ours. That there is space enough and ma-

terial enough, invisible to us, for other worlds between the planets we have no doubt, but if such is the Spirit-world its denizens ought at least to be able to give us some idea of it, of its existence and location.

There is still a great mystery about the intercourse, as it comes to us from the extended life—as that is all we have established. With very few personal exceptions the spirits use all their efforts and powers to keep the breath of life in the bodies here, however much the patient may suffer, and yet tell us how much superior and more happy is a residence in the world where they live. A still deeper puzzle to me has been for many years the fact that nearly all the speeches and messages through mediums are confined to this life, as are those of our liberal preachers and moral speakers, and are drawn from history and science with moral precepts, etc., when we should expect to have accurate descriptions of their homes and societies, business and prospects, etc. That the human mind is a conscious and objective entity before and after death is a fact that I know if I know anything, but that the form of individuality is objective I am not satisfied, as many evidences I have lead me to believe it is subjective and ephemeral or transient in its form. For instance when a disembodied mind takes possession of a medium and holds him or her in trance and lectures through the brain, or holding it under obsession for months, if it had an objective form and should leave it on such occasions, we would never get any account of its existence without a mind occupying it. From my observations it seems that the life they have after death is, for a time at least, like our dreams in which the mind puts up and out its form wherever it seems to be, or for aught I know really is. In dreams we seldom transport a form of body from one place to another, in which we often seem to be at a great distance from where we were a moment before.

But most of all I do not see why the denizens of the next and superior life are so much more interested in the affairs of this ephemeral life than they are in giving us information about theirs, in which should be its location and surroundings with the prospect, as far as they know, of its continuance without this world and life as a base of supplies.

COBDEN, ILL.

THE NEED.

By M. C. SEECEY.

Suppose we let the theories go for a while and turn our attention to the practical in Spiritualism. Spiritualism fortunately needs no discussion. It has passed into the domain of science—a demonstrated fact.

What the world needs is Spiritual training in order to live a true life—a life of the spirit and not exclusively of sense. Man has a spiritual nature and when rightly cultivated God is found in the heart as the most real of facts. He is there as truth, as goodness, as love and wisdom. These are potentialities of spirit, not attributes. The one personal-impersonal God. He dwells in man to feed the soul with love, and the mind with truth, as the illuminator. He ever abides, the waiting or the real guest, as man lives true to the promptings of the spirit.

How shall we attain a knowledge of this Indweller? By living day by day a righteous life, for he is righteousness itself. By living truthful in all our words, acts and ways, to ourselves, our God and our fellows. By a life of temperance, chastity and purity in all our thoughts. By ceasing to covet, or exhibit pride, wrath or envy. By cultivating all the manly virtues and the holding of self subordinate to mankind; modesty, humanity, clinging to fraternity as the sum of all creaturely attainment. Above all to hold communion with the Inner Man, if possible, at least once a day. In such communion the mind should be free from earthly care, the grosser considerations of life being dismissed. By frequent acts of this kind in the quiet of one's own closet the habit is formed and the benefits will come in token of reciprocal thought, which is the surety to the soul that God is no longer a stranger but the full fruition of the soul's delight.

Does it ever occur to the reader that God has rights; that he has the right of a Father, desiring his child's infinite welfare? That he is not intrusive; that he

desires to be sought; that he is the Infinite politeness as well as sweetness and love. In a word that he seeks to dwell within as the Infinite Human as well as Divine. That he is so considerate as never to violate our freedom, but reveals himself to our state, whatever it may be. When one seeks this communion how wonderful are his revelations! He cares nothing for our doctrines; our childish teachings, but he is the Universal Adaptation; the universal supply to every soul want. Silence, not words, is his inspoken revelation. Cease to think, to inquire or desire. Sink into the fathomless abyss of his love and the soul comes forth with the Everlasting Father's blessing upon it—with life, new hope and energy to discharge—duty!

PARKERSBURG, W. VA.

WHAT I KNOW AND THE MEANS BY WHICH I KNOW IT.

By HON. JOEL TIFFANY.

[CONTINUED.]

In the fall of the year 1848, I experienced a condition of mind which caused me to attempt writing upon diverse subjects with which I had not been previously acquainted, by investigations of any kind, other than the means I have herein stated. Thus a subject would be suddenly impressed upon my mind, commencing with some new thoughts, ideas, or impressions, with which I had not been familiar. It sometimes was a philosophical proposition, sometimes a problem in art, in science, or something pertaining to development in or through the several natural kingdoms. Whenever I commenced writing under such impulses, the subject would be opened up before my mind as in a panorama. I could seem to see it in all its several parts, and in the relation of the several parts to each other and to other things, and also its connection with the universal. At such times my writings were only descriptions of what I saw, and felt to be true; and which I comprehended at the time of writing the same.

It was apparent to myself that these exercises had their source independent of any effort on my part; because as soon as I found myself making any effort, the exercise was at an end. Besides, what was written had no place in memory, and had any part of it been destroyed I could not have reproduced it; and when reading over what had been written, the ideas therein contained seemed to be new to me; and I profited by reading them the same as if they had been written by some other person for my instruction. And afterwards on reading them over, I obtained from them benefits which the previous readings had not given me.

As an illustration, the philosophy of health and disease—or what is health, and what constitutes disease—was presented to my perceptions and my comprehension in such a manner that I clearly saw the operation of the vital energy at work in building up the organism—saw what it had to accomplish, and what were the obstacles with which it had to contend—and the manner in which medical substances operated in aid of restoring healthy action where it had been interrupted by the presence of morbid influences. I saw that the cause of disease consisted in obstruction, and that the sensations produced in the patient, arose from the action of the vital energy operating to remove such obstruction. Hence, the philosophy of *similia similibus curantur*. Hence, the medical remedy indicated by the similarity of the symptom, showing action in the direction of the action of the vital energy, and, hence, in aid of the same.

There was also presented to my perceptions and comprehension that which constituted the smallpox. I saw clearly how it became contagious, how it changed the measure of the normal action of the vital force, under which the organism had been constructed; and, hence, the reconstruction of the system in harmony with the action giving the measure of that of the smallpox. I saw the tendency of the vital energy to renew its normal measure, and, under certain conditions, such measure might be renewed. Then one would be liable to take the smallpox a second time. When partially removed, he would become liable to a modified form of the smallpox called varioloid. Up to the time of writing papers upon these subjects I had never given the matter any attention, either by thought, reading, or conversation, and yet I was conscious of a pericency of the exact truth of what I wrote, the same as though these operations had been wrought out within my view and comprehension, so that its philosophy became perfectly apparent to me.

These things were occurring with me before modern Spiritualism had become known; and while I suspected that those from the world of spirits had something to do with the matter, I had no positive knowledge of the fact; and did not suspect myself as being mediumistic. I became intensely interested in these seasons of revelation, and felt greatly benefitted

thereby, and the first time I was led to suspect my individual mediumship, occurred in this manner. During the fall and winter of 1850-51 I had been writing papers in the manner above described and reading them before large audiences at the Universalist church on Prospect street, Cleveland, Ohio. During the winter I had arrived at such a stage in my course of lectures that I supposed I knew what subject would be next in order, and gave notice of what I supposed would be my subject on the next Sabbath.

I sat down to prepare my paper on such subject. I commenced writing as a subject began to unfold before me, and continued until my paper was completed. I then read over the paper, and to my surprise I found that I had not alluded to the subject proposed for that Sabbath, nevertheless my paper seemed to be in order; and so I, making an apology for this, disappointing them, read the paper I had prepared, promising the deferred paper for the next Sabbath. This same experience was repeated for four Sabbaths in succession, after which the promised paper was prepared and read, when it appeared for the first time that the proposed paper could not have been fairly intelligible at an earlier period. As the result of these and many similar experiences, I was forced to conclude that I was not sole master of the situation, that there was an intelligence and a wisdom superior to that which my own mental culture and attainment could furnish.

From that time to the present I have written my papers under the like influences. I write from what, interiorly, I perceive to be true, not from what by an intellectual line of thought, I have logically demonstrated to be true. That which I perceive to be true becomes a consciousness, a perception, in such a manner that I can demonstrate its truth by the exercise of the rational faculties. But such is not the manner by which I arrived at such conclusions. The truth comes first as a perception, and the demonstration follows immediately. As I see a fact the truth is suggested; then comes the universal underlying principle from which such truths and facts are a proceeding.

The next step in the process of unfolding in my consciousness this percipency of spiritual truths, seemed to have been employed for my own satisfaction, thus removing from my mind any uncertainty as to the actuality of this influence which was thus becoming to me an inspiration, and was leading me into a knowledge of those underlying principles proceeding as the Infinite Presence, and making comprehensible the means and manner by which the Infinite produces the finite, and the Eternal produces the temporal. This step consisted in emphasizing the principles which were to become recognized as essential to true spiritual development; which consisted in bringing the individual into a state of oneness with the universal spirit; and these principles became identical with those taught and illustrated by Jesus, as constituting the Christly system. The emphasizing of principle as stated, is thus. While sitting at the table during this period, writing under influence, there comes upon the table sounds, as if the table had been struck by some hard substance. Sometimes, to ascertain the possible significance of such sounds, I noted them by making a cross or star at the point the sound occurred; and thus, passing on until the paper was finished, when I turned back and examined the points at which the sounds occurred, and I found them very significant. This practice continued until I became satisfied that these sounds were designed to emphasize the particular thought, sentiment, or idea then being expressed; and that they had their source in a spiritual presence, which was exerting its influence in giving such communication.

While, thus writing, that only which I was at the instant penning down, was present in my mind; but its truth was clearly perceived to be in harmony with the general system of truths consciously present. When to me a new truth was perceived, it always came in the line of order, harmonizing with all other truths; so that the exercise was always pleasant, and refreshing. It became a kind of feeding upon spiritual food. They were crumbs of the bread of life—draughts from the living fountain. Whenever I perceived myself to be laboring to comprehend my subject, or to consider what was necessary to be next expressed, I felt that I was to await the coming of further instruction, and laid aside my pen. But while I felt the presence of this influence, nothing external disturbed me. I had other means by which I was caused to know of the existence, presence, and operations of a spiritual universe, within—and embracing the material universe as the life and soul thereof. These means enabled me to know the truths pertaining to the same not only in the same manner, but by the same means I am caused to know of the existence, presence and operation of the material universe.

For fifteen to twenty years, I possessed the faculty of psychometric reading; and I exercised the same at pleasure. And during the hundreds, and perhaps thousands of such readings, I never to my knowledge made a mistake. By psychometric reading I mean

that I could take any autograph, provided I had no knowledge or suspicion of the authorship of the same, and could become so consciously connected with the writer as to be able to describe whoever it might be, by sex, by age, by character, by living or being dead; by inclination, purpose, pursuit, or peculiarities of any kind, in short by any and everything individual in such writer. And what was peculiar in making these readings, there was nothing of guesswork. What was perceived, was known to be true, and could be asserted positively without danger of being mistaken. This I know from a continued experience of years. To illustrate this I mention the following facts: On the first day of April, 1851, in the city of Cleveland, and at the house of Dr. Mathaviet, I was invited to give a psychometric reading of the name of the Doctor taken from the flyleaf of a book in his library, written twenty-two years before the time of making this reading. No intimation of any kind had been given as to the writer, and hence I had no impression concerning the authorship at the time of undertaking the reading. I very soon perceived that it had been written by an old lady, and that she was then in the Spirit-world in a state of bewilderment. I so stated the fact and proceeded to give the cause of the bewilderment when Mrs. Mathaviet said, "Mr. Tiffany, you must be mistaken. The name was written by an old lady, but she is living in good health." I replied, "Mrs. Mathaviet, you are mistaken, she is in the Spirit-world, and the presence in her view of both the living and the dead is what bewilders her." "But," said Mrs. M. "we are in the receipt of letters directly from home in France, stating that she, the Doctor's mother, is well." I said, "that makes no difference, if she was alive and well this morning she is dead now, I can not be mistaken."

But my talk did not satisfy Mrs. M. She still believed that I was mistaken in finding her mother-in-law in the world of spirits. But the record was made and I insisted that on the first day of April, 1851, her mother-in-law was dead; and it was left for time to determine whether it was so or not. In about two or three weeks Mrs. Mathaviet received letters from France, stating that the old lady died on the 27th of March; and being a Catholic her body was kept in the home one week for saying mass and lighting the soul through purgatory, and it was in the midst of this service that the old lady was found in her state of bewilderment by reason of the presence in her consciousness of the spirits of both the living and the dead. This was only one of many such readings. I could fill a volume with the like readings made during a period of fifteen years—from 1851 to 1867 or '70—in fact up to the time I resolved to abandon the practice, because of the effect produced on me, unfitting me for ordinary business transactions.

Although I abandoned such readings and perhaps could not recall the power, by means of which I was able thus to read the life history of one whose spirit track I had found. Yet the experience I then had and the positive knowledge I thus obtained, I still have the benefit of, and while retaining my memory and my rational faculties I can not be deprived of the existence of such a faculty in the human spirit, and of benefits I thereby secured. I learned positively of the conditions essential to the exercise of such faculty. I learned the unity of one's individual life from the birth of a rational consciousness, thence on forever. That the simplest act of the mind left a record in the life line open to be read of all who came into conscious rapport with such life line, and that every subsequent change of mental or spiritual state in the individual becomes omnipotent in such record in the life line, called the book of remembrance, out of which each individual is ultimately to be judged.

The name of her son, Pierre Mathaviet, written by the mother twenty-two years before, that is in 1829, in a religious book given him in France, made known in the city of Cleveland the death and spiritual state of that mother in 1851, showing the omnipresence of such state and condition in the life line of that mother. So, in that life line stood recorded the inmost history of that immortal mother, to be read by all who come into conscious rapport with such inmost history.

What says the skeptic, the agnostic, the liberal and the illiberal doubters of spiritual truths? "I do not believe it." What do I care for such skepticism, or such agnosticism, or such doubting? I know it as I know I live, or think, or feel, or am conscious, or that there is heat and cold, light and darkness, sunshine and shade. The statements I have made in the illustration given are each and all true in every particular. The old lady, who had written her son's name in the book she presented him as he was leaving France for America twenty-two years before, I had never seen or even heard of when I read psychometrically that name. It was before the day of ocean telegraphic lines. There was not a living soul on this continent that knew of her death, and all that did know her or of her believed her to be alive and well; and yet by means of the little act in writing her son's name I found her record and read it to that son and his wife. How was this done? Do you say, "O, it happened so!" That will not answer. I was accustomed to do this

same thing almost daily for years and never to my knowledge made a mistake. I can give any number of instances of doing the same thing in the same manner, reading psychometrically from the life line of men, women and children, and to me, there is nothing marvelous in it. It is a faculty of the human spirit which all possess, and only needs developing into consciousness to make it as common as are any of the faculties of the human soul. But when this faculty becomes thus developed one's life in the centers of wealth and fashion becomes very uncomfortable, unless like a spiritual tortoise he keeps his head within his shell.

Emerson had a perception of this fact, truth and principle, when he said, "I am taught that whatever touches any thread in the vast web of being touches me. I am representative of the whole; and the good of the whole makes me invulnerable. How came this creation so magically woven, that nothing can do me mischief but myself? If I will stand upright, creation can not bend me. But if I violate myself, commit a crime, the lightning loiters by the speed of retribution, and every act is instantaneously rewarded according to its quality. Virtue is the adopting of this dictate of the universal mind by the individual will. Character is the habit of this obedience, and religion is the accompanying emotion, the emotion of reverence, which the presence of the universal mind ever excites in the individual." *

* Sovereignty of Ethics, X., 190.

A CHICAGO SCIENTIST.

By B. F. UNDERWOOD.

Huxley affirms that a nation could expend millions of pounds in no better way than in furthering the work of scientists, especially such as appear occasionally only, with the great mental grasp, the generalizing powers of Newton, Darwin or Copernicus (he might have included himself). He further notes that there is no predicting where or when such may arise; that they may spring up in the remotest lands and from the most obscure sources, and that while some are smothered by luxury the majority are crippled by poverty. Where the surroundings have been favorable as with Darwin and Virchow, they have labored with success even against opposition, and have developed to the fullest; but in times and places wholly uncongenial, their fights were only partly victorious. What might not such men as Galileo, Copernicus and Roger Bacon have accomplished amidst wealth instead of poverty, appreciation instead of reviling, and imprisonment?

Where it would be manifestly to the advantage of the state to have fit men in fit places, so far as science is concerned as a rule the veriest shams only can hold positions. State geologists, superintendents of insane asylums, surveyors-general, etc., are appointed from among broken-down political hangers-on of senators; the qualities that enable them to keep themselves in place being the ones that unfit them for the real duties.

When physiology and the sciences generally shall be taught in the public schools future generations may gain a faint idea of the importance of the labors of those who devote themselves to research. It is prevalent ignorance that nowadays gathers crowds around the band-wagon doctor and the "Christian Scientist," while the modest man of knowledge is content if he can eke out existence.

This line of thought was suggested by an article in the February last *Popular Science Monthly*, by Professor E. S. Morse, who refers to some scientific discoveries made by Dr. S. V. Clevenger, of Chicago. While the professor acknowledges their importance, the few he cites are far from being all or the most important of the doctor's contributions to knowledge. While editing *The Open Court* I formed an acquaintance with the doctor, who became a regular contributor to the journal, and a mutual regard began on the basis of a similarity of ideas derived from thinking in identical lines and having traversed similar courses of reading, while unknown to each other and a thousand miles apart.

The doctor's father was an Ohio sculptor, who died while returning from Italy in 1843; a lengthy biography of whom appears in H. T. Tuckerman's *Book of Artists*. Cyclopedias also refer to his having executed the busts of Webster, Clay, President Harrison, Edward Everett, Washington Allston and other celebrities of that time. Some of these works of art are preserved in the Boston Athenaeum, Philadelphia Historical Society and the New York Metropolitan Art Museum.

Both father and son are honored in a column of the recently published Appleton's *Cyclopedia of American Biography*.

Self educated and supporting a family after the close of the war, in which he served as an artificer in the United States Engineer Corps, and as a lieutenant of infantry, he built telegraph lines and railroads, and while engaged in land surveying wrote a "Treatise on

Government Surveying" (Van Nostrand, New York, publisher), which has reached its fourth edition.

He protested against the political knaveries of the land department; resigning his office of deputy United States surveyor, and began the study of medicine under army surgeons at Fort Sully, Dakota, while stationed there as observer for the signal service. His contributions to science up to this date were mainly meteorological, astronomical and geographical. After graduating in medicine his first work in that field was upon the "Therapeutic Action of Mercury," the experiments for which occupied six months' constant labor in microscopy, chemistry and physiological laboratory work. His writings and lectures on the subject secured wide attention and discussion, and brought him the offer of the chair of Dermatology from his college, which he declined, as his preferences were for the study of nervous and mental diseases. While an editor of the *Chicago Medical Review* he contributed an article to the *American Journal of Nervous and Mental Disease*, a labored and exhaustive essay upon the topography of the human brain, which brought him among the ranks of the foremost in that line of study. He was made a member of the American Neurological Society, and in rapid succession, after other essays, was taken into Zoological, Biological, Microscopical and Electrical societies by unsolicited nominations.

In 1880 he published a discovery he had made, after comparing the brains of many animals, that a fissure known as the "Rolandic," occupied a position further backward in the ascending scale of intelligence.

Before the Biological Section of the American Science Association, at the Boston, Mass., Institute of Technology, he presented his "Plan of the Cerebro Spinal Nervous System," wherein he followed its evolution from its beginning stages in the lowest invertebrates to its full development in man. The research embodied in this work was great, and covered many departments of knowledge, such as comparative embryology, zoology, anatomy and microscopy, and thenceforth well meant but unavailing efforts were made by some of our most noted scientists, university professors in the East, to secure suitable positions for him that would enable him to prosecute his studies.

It is to a portion of this essay that Professor Morse alludes as follows: "In Dr. Clevenger's 'Origin and Descent of the Human Brain' (*American Naturalist* vol. xv., p. 513), he gives an interesting sketch of the phylogenesis of the spinal cord to its ultimate culmination in the development of the brain of man." The doctor called attention to the variability of certain swellings, called intervertebral ganglia, upon the spinal columns of all vertebrates, especially fishes, and tracing these from the eel upward advanced the justifiable theory that simply by extra growth and compression of these all the large lobes of the brain had proceeded. *The American Journal of Microscopy* published his lecture on the "Function of Nerve Cells," which he delivered before the Illinois Microscopical Society. In this he opposed the prevailing view that nerve cells generate force and claimed that such force is derived from all the general bodily cells, one of the most cogent reasons for this theory being the fact that this same force is evident in animals such as the *Amphioxus lanceolatus*, which has not a solitary nerve cell.

His American Electrical Society thesis on "Somatic Physics," called attention to many electrical phenomena neglected by physiologists.

In *Science* (New York), June 25, 1881, he demonstrated that a gland, called the thyroid, in the neck, was obviously a remnant of the piscine gills. In the same journal, January, 1881, he analyzed the feelings of hunger and love, curiously tracing their origin back to microscopical animals in a demonstration of the latter sentiment having sprung from hunger. *The London Journal of Medical Science* especially commended this as a "well-reasoned-out theory."

In 1882 and 1883 he lectured at the Chicago Art Institute, on anatomy. His lectures on this topic will soon appear in book form from New York. He brought evolutionary science to the aid of art and convinced his pupils that Darwinism was better than their traditional studies.

At the Philadelphia Academy of National Sciences, by invitation, the doctor outlined his work on "The Disadvantages of the Upright Position," whereupon Professor Cope dwelt upon the importance of the subject: The changes wrought in the human being by the assumption of the upright posture. Previously this lecture was given to a mixed audience, wherein were theological professors, among whom the doctor was to have taken a place the following week, as professor of comparative anatomy and physiology, in the university to which they belonged. The Philadelphia *Polyclinic* commenting on this in a review of the doctor's recently published work "Comparative Physiology and Psychology" (A. C. McClurg & Co.), recalled this episode and quoted the words, "If we are to believe that for our original sin the pangs of labor were increased, and also believe in the disproportionate

contraction of the pelvic space being an efficient cause of the same difficulties of parturition, the logical inference is inevitable that man's original sin consisted in his getting upon his hind legs."

The reviewer says: "The doctor was not further urged to accept the professorship in that Baptist university. It would take a very mild sort of a Baptist to stand that." The *New York Nation* commented on this incident as an evidence of the conservatism of American universities in their opposition to Darwinism, and a controversy followed.

All these studies had for their main object an endeavor to master the intricacies of the brain and mind in health and disease. In pursuance of this he became pathologist of the county insane asylum near Chicago, where he labored hard, early and late, among the patients, in his laboratory and dead-house, making post-mortems, microscopical sections, and recording all he could ascertain about each case. His contributions were numerous from this vantage ground, but the political horrors of the place led him to refuse the offer of the superintendency and to appeal to the citizens to take the control from those he denounced as gamblers and thieves. He managed to secure a feeble "investigation," but the politicians shot into his room and made it otherwise impossible to remain. After his resignation the famous "boodle" trial was started and a few of these rascals were punished.

The doctor is now consulting physician to two large hospitals and one of the foremost experts in insanity and nervous diseases. While he has avoided the notoriety seeking resorted to by professional sycophants in church and society, the lawyers recognize his ability and avail themselves of his services, when they have a straight case, for he will take no other.

His detestation of humbuggery and artifice, and his refusal to advance himself by the customary tricks of the profession, have kept him from reaping the pecuniary reward due to his life of research, but as the only use he has for money is to enable him to devote himself entirely to his cases, he manages to extract contentment from his simple manner of life while everywhere arrogant ignorance and fraud flaunt their wealth. Parallel to this may be cited the fact that Mr. Burnham, one of the most celebrated and learned astronomers in the world, long supported himself as a reporter in a United States court in this city. Men of learning seldom acquire business ability. It is in obedience to the law of differentiation.

A savant, in a review of Dr. Clevenger's work, says that by far the most important theory the doctor has formulated is known as his "neurogliar," relating to the function of the gray matter of the brain. He further states that the doctor "is a scientific thinker, well equipped with a store of accurate knowledge and quite dexterous in making use of it. Moreover, he is one of those rare men capable of disinterested enthusiasm and thorough devotion to a high cause. His desire is to acquire so complete a knowledge of the human organism, and especially of the nervous system, as will enable him scientifically to understand the precise nature of mental derangements, hoping thereby to alleviate the sufferings of a numerous and most afflicted class of fellow creatures."

Besides numerous articles in magazines during the last year Dr. Clevenger has published a medico-legal work on spinal concussion which has been well received by both professions. Dr. Clevenger has recently been appointed Professor of Nervous and Mental Diseases in the Medico Chirurgical College of Philadelphia, and will reside in Chicago for the present, except during the time of delivering his lectures in the former city.

The researches and labors of such a man are a credit to their author and an honor to his profession, and they deserve every encouragement.

HYPNOTISM.

The extraordinary interest taken in Paris in all that concerns Eyraud, the alleged murderer of the sheriff's officer Gouffé, is, according to a correspondent, due to the novel element of hypnotism which has been associated with the case. Gabrielle Bompard declares that previous to the crime she was hypnotized by her male associate, who suggested to her when in the hypnotic state to aid him in the assassination of Gouffé. Her extraordinary behavior in prison lent some color to this story, she was proved to be a highly hysterical subject, and according to trustworthy statistics ninety-five per cent of hysterical persons are hypnotizable. The doctors of the prison experimented with her in a semi-official way; and the question seriously arose whether or not certain well known mesmeric processes should be utilized as a means of unravelling the true story of the crime. Here was the one really sensational element in what was otherwise a vulgar story of assassination, still further vulgarized by the robbery which accompanied it. At the present moment more than one eminent jurist admits that hypnotic phenomena ought to be taken into serious consideration, if not exactly accepted as evidence in a law court. Professor Liégeois, Professor of Law at the Faculty of

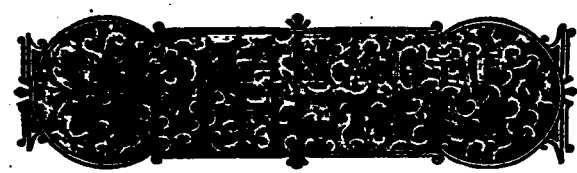
Nancy, is of this opinion. Some striking instances of suggestion adopted and carried out by persons in an hypnotic state have been produced by Professor Bernheim, Professor of Medicine at the Faculty of Nancy, who is the chief of the most advanced school of modern hypnotic science. To prove the facility with which false evidence could be obtained, or rather manufactured, Professor Bernheim on one occasion put to sleep eleven patients, and suggested to one of them that he should accuse a third patient of having on the previous day created a disturbance in the hospital and assaulted a warder. When the patient thus experimented on woke up, he swore that he had seen the assault committed and was sure of it. Strangely enough, the suggestion worked with almost equal infectious efficacy on the man accused, for he admitted on waking that he had indeed committed the assault, but argued in extenuation that the warder had begun the quarrel. Out of the eleven patients who had been simultaneously hypnotized, eight swore that this purely imaginary assault had taken place. Another instance which would apply more particularly to the Gouffé case is cited by Professor Liégeois as having come under his personal observation. The Professor hypnotized a lady, and suggested her to fire at a certain person who was shortly to enter the room, but on no account to state from whom she had received the suggestion. She did exactly as she was told, and on being hypnotized again the second suggestion still retained its force, and she refused to say that it was Professor Liégeois who had suggested to her to fire the pistol. The fact could only be obtained from her in a roundabout way. Similarly, in the Gouffé case, assuming that Eyraud had forbidden Gabrielle Bompard when she was in a hypnotic condition to admit he was the assassin, Professor Liégeois would in all probability have had recourse to a ruse. He would have hypnotized Gabrielle Bompard, and then suggested to her to protect the assassin of Gouffé from arrest. Eyraud would have been brought into her presence, a pretence made to lay hands on him, and then, in obedience to the "post-hypnotic suggestion" (as it is called), Gabrielle Bompard would have rushed forward to intervene.

PREHISTORIC ANIMALS.

All the magnificent buildings of Paris are made of limestone taken from quarries near the city. These quarries are composed of layers made entirely from the tiny shells of microscopic animals. No less than one hundred and thirty-seven species exist in these limestone beds. There were other little beings, not so small, that did an enormous share of rock building. They have received the name "nummulites," from the Latin word "nummus," meaning "money," because their shells resemble coins. In Germany they are commonly called the "devil's money." They are so perfectly formed that one can not help thinking, on first looking at them, that they have been stamped with a die. In some places mountains of great height are made of their shells. In Egypt the layers are of such extent that since centuries before Christ the rock has been used for building purposes. The ancient pyramids and the Sphinx are made of this rock.

Beds of lignite, a kind of half finished coal, are also found amongst the rocks of this age. With it is found the yellow amber, which is only fossil resin from a species of pine tree. It is abundant on the shores of the German ocean. Insects are often found preserved in it as perfect as on the day they were imprisoned. The first bee of all the ages was found in amber, "an embalmed corpse in a crystal coffin." With it were found fragments of flower and leaf, as if the resin dropped on the flower upon which the bee had alighted, and enveloped both.—*St. Nicholas*.

We have had of late plenty of nauseating stuff in the daily papers about the Pope, but the last dose is the worst. We are informed that the craze to possess some article which the Pope has worn or touched, has reached such dimensions that he is obliged to lock his private apartments and keep the key thereto in his trousers' pocket or somewhere else. It is stated that some of his Roman Catholic attendants have been in the habit of stealing numerous small things which Leo uses in his daily routine and selling them to English and American Roman Catholic tourists. One of the American Roman Catholics says he possesses a suit of pyjamas which the Pope used to wear, another has a slipper badly run down at the heel, and a third takes pride in exhibiting a silk handkerchief which he feels sure was used by "his Holiness" when he had a cold. We should prefer to see Leo XIII. open a shop for the sale of his worn-out clothing, boots and shoes, brushes, etc., rather than follow in the footsteps of his notorious predecessor who reaped such a scandalous harvest from the sale of indulgences. When people learn, as some day they will, that about all they will ever be able to get from a Pope are cast-off clothes, or worn-out slippers, they will have less respect for his humbugginess.—*The Investigator*.



OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest,
And so the weary world goes on;
I sometimes wonder which is best;
The answer comes when life is gone.

Some eyes sleep when some eyes wake,
And so the dreary night hours go;
Some hearts beat where some hearts break;
I often wonder why 'tis so.

Some wills faint where some wills fight,
Some love the tent, and some the field;
I often wonder who are right—
The ones who strive, or those who yield?

Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt where some feet tread,
In tireless march, a thorny way;
Some struggle on where some have fled;
Some seek when others shun the fray.

Some swords rust where others clash,
Some fall back where some move on,
Some flags furl where others flash
Until the battle has been won.

Some sleep on while others keep
The vigils of the true and brave;
They will not rest till roses creep
Around their name above a grave.

—FATHER RYAN.

Theories are good, but practical demonstrations so much better, that we are glad to give our readers the benefit of the experience of some Decatur (Ill.) householders, in their experiment with the cooperative housekeeping system. Fifty-two families of comfortable income banded together, a kitchen and necessary help was secured, with a paid housekeeper to oversee the cooking and serving. Then each housewife (of whom there is one for each week of the year) takes her turn for a week in superintending the housekeeping—buying the supplies, arranging the menu for the week, keeping the accounts, etc. So far, all has worked like a charm: the husbands are satisfied, as the total cost for service and supplies, including all the luxuries of the season, is but \$2.50 per week for each person: the wives are equally well pleased, since it relieves them for fifty-one weeks out of the year, from all the housekeeper's cares and responsibilities, leaving them ample leisure for culture and the gratification of their individual tastes and ambitions, besides what is still more important, time to devote to the training and educating of their children. Of her newly acquired liberty and opportunities, one woman wittily says: In this way a woman can serve her week as head of the house, and take a trip around the world, if she wishes, before her turn to housekeep comes again." Verily, a new era has dawned for housekeepers and housekeeping.—S. I. M., in *Good Health*.

The condition of women in Russia is not an elevated one. In an article on "Sexual Morality in Russia" in the *Fortnightly Review*, E. B. Lanin says: The social position of women is admittedly the keynote of a nation's civilization. The great bulk of Russian women now, as in the eleventh century, are drudges first and mere females afterwards. The Ustav of Yaroslav the Great puts women upon a level with the blind, the lame, the mendicant poor, the crippled, and deformed humanity. The orthodox church has shown itself to be as great a misogynist as the Koran. You can almost count on the fingers of one hand the women whom it has admitted to the rank of saints. The views thus authoritatively put forward by church and state are scrupulously acted upon by the docile people whose proverbs on the subject are at least terse and expressive. "A hen is not a bird, nor is a woman a human being," is a doctrine seldom belied in practice. Wife beating has often been looked upon as a sign of genuine attachment, though in Russian proverbial philosophy it figures mainly as a condition of the happiness of the husband. "He is not drunk who drinks not wine, nor is he happy who beats not his wife." There need be no fear of her powers of endurance, for a "wife is not a pea—you can not crush her," and she evidently needs to be constantly reminded of her duties, for "A girl's memory and her sense of shame last only to the threshold of the door."

Miss Alli-Trygg, a Finland girl, who was one of the delegates sent to the Woman's International Council a couple of years ago by the Finnish Woman's Union, caught the American fever of enterprise and has treated her countrymen to a round of surprises, says the *New York World*. She first began a series of lectures; told her audiences about the social wonders of the New World, and with the profits opened a workingman's kitchen, providing 300 dinners at 5 cents each. Her next venture was to start a Swedish monthly, devoted to the woman's rights movement. That accomplished, she opened a little brewery shop for the manufacture of an ale, in the hope of reducing drunkenness, her drink containing 10 per cent less alcohol than the popular beverage. Now this remarkable young woman is going to build a people's palace, to contain a library, art gallery, day nursery, school for poor children and reading room, and has already petitioned the authorities for a site. Sweden is not any place for this live girl. She belongs in America, for at the present rate of interest she could run a ranch and manage the feminine section of the World's Fair.

The "Ladies' New York" club, which was organized a little less than a year ago to provide conveniences for women whose houses are out of town, or in the suburbs of New York as well as those in the city, has grown to a membership of 400, and finds that more commodious quarters are required; and it has just moved into a large house at 28 West Twenty-second street. The club has other uses than those of mere convenience. Last winter there were a number of entertainments at the club house, including lectures and readings. During the coming winter one evening in each week will be designated as a "club night," when some entertainment will be provided for the members and their friends. Mrs. Henry Wright Shelton and her family have permanent quarters in the club, which gives the institution a homelike character. The first two floors of the new club house are devoted to parlors and dining rooms, and those above to the sleeping apartments.

A little group of Evanston ladies who have tested the cooperative plan as applied to domestic economy have secured articles of incorporation at Springfield for the Evanston Cooperative Housekeeping association. The object of this interesting corporation is to maintain a cooperative kitchen and laundry and to supply families and members with table service. The capital stock is \$5,000. Marion W. Deering, Catherine M. White, Mrs. Susie Kirk, and others are the incorporators. This Bellamy-like plan of providing home comforts has been proved a success by the progressive Evanston people, and the issue of stock in connection with it will give each boarder a chance to take a speculative interest in the popularity of the cooperative dining table. The admirers of the system probably will expect the stock to be sent far above par by excited bidders.

Dr. Razie Koutloiaroff-Hanum, a Mohammedan woman born in the Crimea, has passed a brilliant examination as physician and surgeon before the college authorities at Odessa, and is admitted to practice. Dr. Koutloiaroff-Hanum is the first Mohammedan woman physician regularly graduated. Women, too, are now being employed for the first time by the Mohammedan Government as telegraphic clerks and ticket agents on the Trans-Caspian Railroad.

Scottish women are readers of books and magazines, and are ardent in the pursuit of knowledge and wisdom. Such is the testimony of John Swinton, who has just spent some time in Scotland. The eminent journalist also says: "On account of their traits and ways the women of Scotland exercise an influence over the habits and life of the other sex such as is not possessed by the women of all the other countries that I have visited during the past year."

Mrs. Humphry Ward has a scheme for a "Robert Elsmere" settlement. The society forms itself for the purpose of the "promotion of religious life under the altered conditions which, to many, seem to be imposed upon it by the advance in knowledge during the present century."

Miss Harriet Hosmer, who is to make a statue of Queen Isabella for the Woman's Department at the World's Fair, will submit a wax model of her work to the committee in December.

An interesting article in *The Chautauquan* for October gives the personal experience of Kate Sanborn, the well known literary worker, in buying a dilapidated farm of twenty-five acres, twenty-eight miles from Boston and undertaking the task of "making it over"—with most satisfactory results. The description of this experiment derives added interest from the fact that these "abandoned farms" have been the subject of recent general newspaper discussion.

Mrs. Maria Beers, 102 years old, of Cheshire, Conn., can repeat without a break lines of poetry she learned seventy-five years ago, and she can write her name without the aid of spectacles.

"FREE LAND" AND THE RULE OF CONTRARIES.

TO THE EDITOR: As our Earth Mother, left to her own sweet will, grows plants and animals but sparingly congenial to man, his "free land" is such as he enslaves to hog and hominy or beef and turnips.

It is a bloody comment on man's regency, that the freest lands in Great Britain, from a natural or terra-solar point of view, are its parks and hunting grounds.

The tribute of life and the privilege to kill are the conditions on which man consents to live and let live. The figure of speech by which the land enjoys that freedom, of which man deprives it, will presently serve for its freedom to the people, of whom government deprives it.

The French physiocrats, their Scotch successor, Dove, and Henry George, all seek to free land by bureaucratic usurpation of a property in it which nature had sanctioned for labor only, and whose title carried with it its measure of productive use, limited by the producer's force. In France and Great Britain conquest had effaced this native right to live by labor on the soil, owing no man anything. Frank and Norman governments had shared among their victors the land, with its serfs attached to their glebes. In America the assumption of government to sell entry titles or make grants to corporations, is simply a political usurpation, the annulment of which, with its title deeds, is just what is needed to free the land from monopolistic speculation. How not to do this, in getting credit for doing it; to enlist the votes of those who neither own nor want land, while propitiating landlords and such as would become so, by a fresh governmental usurpation, is the problem that flatters the political geniuses of single tax.

They promise land as free as air and water. Such unwonted mobility startles farmers, whose first aim is stability and security of possession. Neither chemical solvents, nor avalanches, are in question, but a market fluency; since land, taxed out of its full value, becomes a ticklish sort of property to hold. I hold mine for fruit and flowers; under single tax, I should have to grow instead corn and cotton, or else sell it. Enslavement to rent is what single tax would free by saddling on its back a tax equivalent to rent. These two privatives of property come under the state grammar rule that two negatives make an affirmative. Such freeing, in the United States, a large though lessening number of working farmers, lacks that privation of their earnings which single tax needs to compose its affirmative freedom.

This deplorable anachronism or anatopy may account for the lesser popularity of single tax in rural districts of the United States than in Great Britain, where the yeoman having vamoosed his ranch, has left only tenants on the soil.

It is true that mechanics and operatives whom George flatters with the hope of escape from taxation must, like farmers, absorb more corn and bacon to the hundred weight of man than sybarite coupon cutters, for whom comparatively foreign dainties are to be imported free. All working men must then shoulder the land tax in its increased price of needful home-grown produce, as they now do on a smaller scale the tariff upon imports.

Farmers are however the first to pay the land tax, as merchants are the first to pay the tariff. Farmers are the least moneyed; merchants, the most moneyed class. "To him that hath it shall be given; but from him that hath not, shall be taken away even that which he hath."

Single tax fulfilleth the scripture. It may be a sentimental consolation to working farmers, thus reduced to the level of state tenants, that landlords pay as well as they; but landlords can fix their leases at prices covering their taxes. Our Dove-like George provides for this in "exempting im-

provements," in honor of the labor that created them.

This creation is rather more certain than that of the original land by its Almighty donor to Collective Society. A few rich deposits excepted, it is usual that all fertility available for profits by culture, after the first few years, is created by man, and hence contributes in Georgic idiom, an untaxable improvement, no less than the buildings on this land. Five years without manure, said Liebig, would sterilize Germany.

Marshes and deserts reclaimed by drainage or by irrigation, are elect spheres of rent, tax free by George. In the city, every palace bears an "in memoriam" of its carpenters and masons which the tax assessor must respect, while its owner sips his tax-free Burgundy or Tokay with Rheims biscuit and Perigord patés.

It is the actual farmer of rich levels, whom single tax will place in disastrous competition with the capitalist or bonanza company. Already in Dakota, these with machinery economize the work of ten or twelve hands to the half section (320 acres). The steam plow does not breed, while the small farmer's wife is quite notable for fecundity. Horse feed is equally economized, though this gives a balance of manure in favor of the small farmer. Therefore, if not driven to the market by taxation, he may support himself and family like John Chinaman, in *secula seculorum*. The family is incompatible with reductive competition for wages, which drives the wife and mother, and even young children, to the mine or factory. Such is civilized progress, such the fiat of cumulative wealth which George aptly calls the spirit of our times; but is it the part of a paternal government, to hasten the ruin of families along with the farmer's independence of the market? Taxed into competition with machinery, the farmer's fate is that of the artisan in presence of the modern factory. Still he may rough it among rocky mountains, like the Asturias driven before the Moors, or the Scotch Highlanders.

How is it that the farmer's friend, so indignant against landlordry and so sensible of monopolist encroachments, does not invoke of government agricultural training in association with machinery, previous to taxing small farms into the market?

Now the farmer can mortgage his land to meet a pinch; but what could he raise on a mortgage, upon "land taxed up to its full rental value?"

Freedom strides from land to trade, which now enslaved by a tariff upon imports, is to be single tax freed by taxing exports, along with consumption of our home grown produce, by which the land pays tax.

This logic is perhaps less axiomatic than taxing off rents; since the land tax replaces the tariff, instead of being saddled on it, as upon rents. But as government must dine, whoever else fasts, it can rectify as soon as discovered, such breaches in the etiquette of taxation. The custom house can never be *de trop*. Even were the costs of collection greater than the revenue, as sometimes happens, the main object, party patronage, would be fulfilled.

The composite freedom of land and trade by single tax naturally suggests the millennium. Government supplies its religion, in vox populi vox Dei. A free government is, as we experience in Uncle Sam, Wanamaker & Co., the sublimation of personal liberties in thought, speech, press and mails, not to mention free swindling, all distilled from that spiritual alembic, the ballot box, though still awaiting its perfection by negro and woman suffrage.

Without officially presenting the bureaucrat, the banker or other capitalists, as the elect of its heaven, in which—as in all the state socialist programmes—a perfect government distributes to labor the spoils theoretically confiscated by taxation, single tax is especially jealous of any inequality among farmers. It is scandalized that one should profit more than another, by virtue of fertility; to prevent which, they skim this cream down to the market level of the "poorest soil in use," for the benefit, you know, of Collective Society, which is nobody, if not government. Such is the equality of the cats, whose cheese the arbitral monkey nibbles.

E.

BOSTON LETTER.

TO THE EDITOR: Mr. and Mrs. Francis Percival, prominent Spiritualists of London, England, are on a brief visit to this country, and having letters of introduction from Mr. Moses, editor of *Light*, London, also from your good self, have been calling upon the representative Spiritualists and mediums of Boston and the vicinity. While stopping at the Brunswick hotel they

met Mr. and Mrs. Wm. S. Butler, they having taken winter quarters there, who at once tendered a reception to Mr. and Mrs. Percival, which was held on the evening of October 2d at the residence of Mrs. Pope, 375 Columbus avenue. Mr. Eben Cobb, the well-known conductor of the Twilight hall meetings was master of the ceremonies and he was ably assisted by Mrs. Butler, Mrs. Clapp, and Mrs. Pope. Addresses were given by Mr. Cobb, Mrs. R. S. Lillie, Prof. J. R. Buchanan, Thomas Dowling, Dr. A. H. Richardson and others. Mrs. Lillie also delivered a grand poem of welcome, entitled "Our Foreign Visitors." Miss Lucetta Webster and Miss Clara Clark—a daughter of Mrs. Lillie—gave several recitations. Madame C. M. Piccioli, Miss Nellie Parker and Mr. John T. Lillie interspersed the exercises with excellent renditions of song. Miss Maud G. Banks gave an instrumental selection on the piano, entitled "Reminiscences of Home," after which Mr. Percival for himself and wife, as guests of this occasion, made the closing address which was replete with thanks for the kindly interest shown by the friends present. He spoke of the freedom with which spiritualistic matters are most everywhere here talked about and discussed while in England the contrary is the rule—open expression of thought there being greatly restrained and tabooed.

This happy reception was brought to a close by Mrs. R. S. Lillie inviting all of the friends present to meet Mrs. E. L. Watson the two following Sundays, October 5th and 12th, at Berkeley hall where she is engaged to lecture. The society meeting there is the one for which Mrs. Lillie lectures for the season and which opens October 5th, but Mrs. Lillie with her characteristic warmth of heart and kindly feeling toward a sister co-worker, kindly gives up the rostrum to this able and eloquent speaker from the Pacific coast and asks her to inaugurate on October 5th another season of the Berkeley hall meetings. This society has a very efficient board of officers, consisting of William Boyce, president; Messrs. Craig and Tallman, vice presidents; Geo. S. McCrillis, treasurer; Mrs. Lizzie N. Clapp, secretary. Mr. Tallman is the popular agent in Boston of the Grand Trunk railway and the remaining gentlemen are successful business men, and manage the Berkeley hall meetings so well that no complaint is ever heard.

There are three more halls in Boston, viz: Twilight, Eagle and America, which are doing good work and each holding three meetings every Sunday and the result seems satisfactory both to patrons and managers. Mr. Eben Cobb, ably assisted by his wife, carries on the former; he is a sound practical lecturer, a medium, and came from intellectual stock; his father was Rev. Sylvanus Cobb, a well-known Universalist preacher, while his brother, the late Sylvanus, Jr., was a famous story writer on the New York *Ledger* for many years; two other brothers here are prominent artists in painting. Mr. Mathews of Eagle hall and Dr. W. A. Hale of America hall prove to be efficient managers—each having many mediums on his rostrum and a good-sized audience at each session.

Last but not least, we come to the First Spiritual Temple at the corner of Exeter and Newberry streets, on the Back Bay where the land is worth from five to ten dollars a square foot according to location. By some this is commonly called Mr. Ayer's temple; it is as much an object of visitation and curiosity to the stranger Spiritualist as Rev. Phillips Brooks' "Trinity" is to the stranger Christian; Mrs. H. S. Lake is the principal speaker at the temple; Mrs. Jennie H. Bowker is soloist. Commencing with September last the congregation has united in singing a part of the song service; there is a school or lyceum connected with this society meeting every Sunday forenoon at 11 o'clock, and so many adults have become interested in the school work that now an adult class has been formed in connection with the Sunday school. The regular lecture is given in the afternoon in the large auditorium (which will seat 1220 persons), by Mrs. H. S. Lake who in her semi-entranced condition takes some theme given by her guide or by the audience and instructs her auditors for a brief hour; questions by the audience are either answered directly or interwoven with the discourse and the repast of spiritual food given is sandwiched with just enough radicalism to make the whole palatable and wholesome. Mrs. Lake is interested greatly in Nationalism and is a charter member of the Second Nationalist club here which is now one year old. She often gives stirring addresses to

the club; a majority of its 150 members are Spiritualists, but it knows no creed, sect or color line, all being united for the common good, the brotherhood of man and the uplifting of humanity. W. H. B. Boston, Oct. 4.

"BUILDING OF THE SHIP."

The passages in Longfellow's beautiful poem which make certain Brooklyn school principals blush are the following.

The master's word,
Enraptured the young man heard,
And as he turned his face aside,
With a look of joy and a thrill of pride,
Standing before
Her father's door
He saw the form of his promised bride.
The sun shone on her golden hair,
With the breath of morn and the soft sea air.
Like a beautiful barge was she,
Still at rest on the sandy beach,
Just beyond the billows' reach;
But he
Was the restless, seething, stormy sea.

They fell—those lordly pines
Those grand, majestic pines,
Mid shouts and cheers
The jaded steers,
Panting beneath the goad,
Dragged down the weary, winding road
Those captive kings so straight and tall, to be
Shorn of their streaming hair,
And, naked and bare,
To feel the stress and the strain
Of the wind and the reeling main.

The ocean old,
Centuries old,
Strong as youth and as uncontrolled,
Paced restless to and fro,
Up and down the sands of gold.
His beating heart is not at rest;
And far and wide,
With ceaseless flow,
His beard of snow
Heaves with the heaving of his breast,
He waits impatient for his bride.
There she stands,
With her foot upon the sands,
Decked with flags and streamers gay
In honor of her marriage day.
Her snow-white signals fluttering, blending
Round her like a veil descending,
Ready to be
The bride of the gray old sea.

She starts—she moves—she seem to feel
The thrill of life along her keel, and, spurning
With her foot the ground,
With one exulting, joyous bound,
She leaps into the ocean's arms,
And lo, from the assembled crowd there rose a
shout prolonged and loud,
That to the ocean seemed to say,
"Take her, O, bridegroom, old and gray,
Take her to thy protecting arms,
With all her youth and all her charms."
How beautiful she is, how fair; she lies within
those arms that press
Her form with many a soft caress
Of tenderness and watchful care.

HOME BUILDING.

The following extract from a letter to the editor of THE JOURNAL by Mrs. E. B. Duffey, Bartow, Florida, is given with the writer's permission, though the letter was not written for publication:

I have been, and shall be for some months to come, busy in house building, which leaves me too tired when night comes to think of, taking up a pen. Not that I am doing the actual sawing and nailing myself, but the house is built from my plans, and I have made every calculation, handled every board, and made every pencil mark for sawing. The fact is, the country people of the South are as far behind the rest of the world in their ideas of architecture as they are in religion and education. Those who do not live in windowless log houses, have rough board cabins so devoid of beauty and comfort that we would hardly shelter our horses in them were they in the North. My idea has been to show the people of my own immediate neighborhood, that with precisely the same material, and with scarcely any greater outlay of money, a dwelling not only comfortable but actually beautiful may be built. My husband and son, who are my builders, know nothing about carpentering, and work entirely under my supervision. The joints are not always perhaps as nicely fitted as a skilled carpenter would make them. But as a whole the house will be satisfactory, and just such a house as any one of my cracker neighbors could build for himself, provided he can drive a nail, handle a plane and saw a board.

I hardly dare tell you how little I expect

my house to cost. Exclusive of painting, it will not probably much if any exceed \$150, and yet it is a nine or ten room house, the largest room being 14 by 20 feet.



SPIRITUALISM AND RELIGION.

TO THE EDITOR: I have long been wishing to write you a letter since the change in the form of your JOURNAL. I concur with all the voices I have heard, that the change is a decided improvement, and all will agree that at this date this utterance can not be accused of being hasty. THE JOURNAL has been steadily improving for years in the quality of its articles, both editorial and contributed. Now it is, I think, almost perfect. It is a Spiritualist paper, but veracious and scientific, and even philosophical in its spirit, and it shows a wide range of intelligent interest and sympathy with social, industrial, scientific and even metaphysical, as well as psychological, questions and movements of the age. The intelligent Spiritualist may be proud to send THE JOURNAL anywhere.

I wish to commend the resolution from a Manchester (England) Convention of Spiritualists, reported in THE JOURNAL of July 26, 1890: "That we strongly deprecate the habit of holding circles on Sunday evenings—a practice tending to draw off the interests of inquirers and Spiritualists from the Sunday evening public services," and so they interfere with more public services of a higher form. Sunday should be devoted to the public and broad presentation of the religious and the implicated philosophical aspects of the cause by its ablest and most qualified adherents.

I do not consider Spiritualism a distinct religion, necessarily. There is no religion in my notion, except where there is a Deity who is self-conscious and other than and infinitely above all finite being; and one may be a Spiritualist without this, as some are. Then many of those who believe in all the main facts alleged by Spiritualists consider them as not characteristic of any form of religious life and thought, but more or less common to all, and that therefore there is no propriety in any religious sect or body called Spiritualists. All religious people are Spiritualists, to some extent, but all Spiritualists are not religious; nor are all religious Spiritualists able to affiliate fully with all others. A universal religion and church of Spiritualists seems, therefore, impossible. Every marked type of religious Spiritualists must have its own type or form of religion, and its creed should embrace all its essential views on the subject. Sincerely yours,

WM. I. GILL.

ENGLISHTOWN, N. J.

[We thank Mr. Gill for his discriminating commendation, but desire to call his attention and that of all writers to the necessity of more care in the use of the word Spiritualist. Mr. Gill in common with a majority of writers fails to differentiate a spiritist from a Spiritualist. A spiritist believes in the continuity of life and affirms spirit return and manifestation, but he may be irreligious and an atheist. An individual may be a philosophical Spiritualist and yet not affirm spirit return and manifestation to mortals. A "modern" Spiritualist is one who has passed the elementary stage of spiritism, and having cultivated and expanded his spiritual faculties, has reached a higher stage of development where his religious nature manifests itself in a rational and moral manner. The religious nature, common to men, finds expression by modes and in forms that correspond to the intellectual, moral and spiritual culture which co-exists with it. Mr. Gill's definition of religion would seem to limit that which is found among the ignorant and savage, as well as among the intellectual and cultivated, to the comparatively few who have attained to a lofty monotheistic system of thought.—ED. JOURNAL.]

THE CONTEST IN WISCONSIN.

TO THE EDITOR: Spiritualists are much concerned over the contest now pending in the State of Wisconsin relative to the so-called Bennett law. If we but study the enunciations made by the recent German

Catholic Congress held in the city of Milwaukee, we can not fail to observe the real design of that religious body, to subvert the common school system of our country to the interests of Romanism. It has but pushed the German Lutherans forward to pull the Catholic chestnuts out of the fire. Let them but succeed in driving this entering wedge into the common school system, then a ceaseless war is inaugurated; new and other demands will be made. Church and state united, then farewell to civil and religious liberty.

Spiritualists are not enemies to Catholics, but they do maintain that all religious sects shall conform to the constitution and laws of our common country. English is the language of the country. The business of every department of the government is conducted in that language. All children born of foreigners coming here to become American citizens, should be required to obtain a knowledge of the English language in spelling, reading, writing, arithmetic, and grammar, in order to become acquainted with American laws and with the government. For the want of this general knowledge in many places, it is with great difficulty, that the business of the courts can be conducted. "Eternal vigilance is the price of liberty." It is to be hoped that the patriotism and good common sense of the people of Wisconsin, on the present occasion, will rise up and squelch the slimy serpent that is seeking to undermine the work of our fathers. Certainly no Spiritualist can truly do otherwise.

JOHN EDWARDS.

WASHINGTON, D. C.

A CHILD COMES BACK.

TO THE EDITOR: Some months ago a husband and wife, whom we know well, lost a lovely girl, a child of rare promise some five years old. In answer to a question: "Does she come to you?" the mother writes: "She manifests herself in many ways, and her father sees her almost every day. She comes with her relatives, and seems very happy and often comes to us while we are taking our meals and looks from one to the other and laughs with us. My husband will tell me afterward of seeing her."

This is an inexpressible comfort and pleasure to them both, such as could come to them in no other way. They are reliable persons, making no publicity of their spiritual experiences. The child had singular musical gifts, touching the piano keys in a way that brought out fine strains of melody, but always stopping when any one came into the room, or only keeping up a jingling noise as any child would and wholly unlike the strains we had heard.

This is one of the precious private experiences which help to give light and peace.

G. B. STEBBINS.

FROM GRAND RAPIDS MICHIGAN.

TO THE EDITOR: I take pleasure in announcing that the opening Sunday of Jennie B. Hagan's work in our city passed off so pleasantly that it argues well for the remainder of the month, and the good that will be accomplished thereby. Miss Hagan has never lectured in Michigan before but she will certainly make the conditions now that will draw her to us again for future work. I am glad of THE JOURNAL's grand work and that of every paper and every speaker and medium that dare to proclaim the truth as they understand it. Yours for the greatest light attainable to assist us in our unfoldment and the understanding of humanity and its needs.

EFFIE F. JOSSELYN, Sec'y, R. P. S. GRAND RAPIDS, MICH.

ENGLAND OF TO-DAY.

Miss M. E. Beedy, a well-known educator and co-principal with Miss Rice in her popular "High School for Girls" on Dearborn avenue, is giving a course of six lectures in Unity church parlors,—Dearborn ave. and Walton Place, on "England of To-day." The first was given last Monday and the others will follow on successive Mondays at 3 p. m. The first lecture was well attended and very interesting and instructive, the themes being: House of Commons, Gladstone, Chamberlain, The Blind Postmaster General. The Topics to be handled in the succeeding five lectures are as follows and in the order given: Oct. 20th, English Women and Children, English Characteristics; Oct. 27, Caste or Classes in English Society, English Hospitality; Nov. 3d, English Homes, Country Life in

England, English-English and American-English; Nov. 10th, Eminent Women, Political Position of Women, English Schools; Nov. 17th, House of Lords, English Aristocracy. Single tickets 75 cents, course tickets \$2.50. Miss Beedy lived five years in England, under circumstances that brought her into an intimate acquaintance with many of the leaders in education, and in social and political reforms. She has made her dent in this city by active and effective reform work in connection with The Women's club of which she is a member.

BACK NUMBERS OF LUCIFER.

We have numbers of this English Magazine for October and November, 1888, for sale at 25 cents. Readers will find articles of much interest in either of them. We also have numbers for July, November and December, 1889—and January, April and May, 1890 at 30 cents. Now is the time to order.

The managers of the Chicago Athenaeum have within two weeks disposed of \$110,000 of the \$125,000 second mortgage issued for the purpose of remodelling the new building on Van Buren St. This speaks well for "The People's College," and is indicative of that coming greatness which its many years of excellent service for the people entitles it to. As an evidence of the popularity and thoroughness of the educational work of this institution it may be mentioned that the classes in the departments for teaching short-hand and drawing are already full to overflowing for the fall and winter term and no more students can be admitted until the new building is occupied, unless vacancies occur. The eminent chemist, Prof. Delafontaine, is now giving a course of five free lectures on chemistry at the Athenaeum, under the auspices of the Mechanics' Institute. The genial superintendent, Mr. E. I. Galvin, is always happy to receive callers or answer inquirers by mail.

Mrs. Elizabeth Lowe Watson closed her Boston engagement last Sunday and will speak in Cleveland the remaining Sundays of this month. From the press and correspondents, THE JOURNAL is glad to learn of Mrs. Watson's warm greeting and great success in Boston; yet nothing less can be expected wherever she goes. On the evening of the 7th she was given a reception by Boston friends which proved a brilliant affair notwithstanding a pouring rain. THE JOURNAL regrets to say that the health of Mrs. Watson is not all that could be desired and that she is likely to have to cancel some of her dates and return to California earlier than arranged for.

B. F. Underwood will lecture at Union City, Michigan, October 25th, 26th and 27th; at Joliet, Ill. (for the Steel Works Club) November 8th; at Peru, Ill., November 9th and 10th. He also has engagements for the latter part of November and former part of December at Massillon and Alliance, Ohio, Pittsburgh and Philadelphia, New York and Boston, and down on Cape Cod. On November 30th he gives an address in the Evolution course before the Brooklyn Ethical Association on "The Synthetic Philosophy, and Herbert Spencer's Relation to Kant and Hume." Mr. Underwood's address is 821 West Adams Street, Chicago.

Mrs. E. D. Smith, Indianapolis, Ind., writes that the State Convention met there on Thursday, October 10th, and Mr. Edgar Emerson was her guest.

THE JOURNAL congratulates *The Better Way* on its great and steadily increasing improvements both in subject matter and typographical appearance. Such progress is a hopeful sign.

Mr. W. C. Kingsbury, San Jose, Cal., in sending a yearly subscription for THE RELIGIO-PHILOSOPHICAL JOURNAL, writes: This is one of the trial subscribers I sent you sometime ago. The work seems slow but quite sure when we can induce minds to read and think; and an unprejudiced mind that reads THE JOURNAL certainly must think, though those that never grow beyond the a-b-c. or phenomena, will more or less criticize the advocate of principle. Long may you live to defend the truth.

A correspondent writes from Baltimore: Our society resumed services October 5th, with Mrs. Rachel Walcott as speaker. The attendance was large, amongst them many new faces. Mrs. Walcott had selected "What I know of Spiritualism," which she gave in her normal condition. Finally the control took possession, and continued the same subject. Between them they held the audience spellbound for an hour and a half.

"Upward Steps of Seventy Years," by Mr. Giles B. Stebbins, noticed in THE JOURNAL among book reviews this week, is for sale at this office. Send in your orders for it.

Out of Sorts

Is a feeling peculiar to persons of dyspeptic tendency, or it may be caused by change of climate, season or life. The stomach is out of order, the head aches or does not feel right, appetite is capricious, the nerves seem overworked, the mind is confused and irritable. This condition finds an excellent corrective in Hood's Sarsaparilla, which, by its regulating and toning powers, soon restores harmony to the system, and gives that strength of mind, nerves, and body, which makes one feel perfectly well.

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Where through developed media, they may commune with spirit friends. Also a Declaration of Principles and Belief, and Hymns and Songs for Circle and Social Singing. Compiled by James H. Young. Price 20 cents. For sale, wholesale and retail, by JNO. C. BUNDY, Chicago.

GUIDE-POSTS

ON
IMMORTAL ROADS.

BY MRS. AMARALA MARTIN.

The author says "As a firefly among the stars, as a ripple on the ocean, I send out this small beacon of hope through the valley of despair." Price 25 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

BOOK REVIEWS.

[All books noticed, under this head, are for sale at, or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Upward Steps of Seventy Years. By Miles B. Stebbins, Detroit, Mich. John Lovell Co., New York, publishers. 350. Cloth, gilt, \$1.25. The author has taken part in the leading reforms of the past fifty years, from the "martyr days" of the pioneer anti-slavery movement to our own time, is widely known as a speaker and writer, and has had a wide range of acquaintance with men and women of eminent worth, moral courage and marked ability. To give a glimpse of Puritan life in New England in his childhood, to show its good and ill, the growth of reforms, the upward steps of an era of marked activity and the coming duties, is the aim of the work. Biographical sketches, personal reminiscences, and narrations of marked experiences, illustrate and emphasize this aim in ways full of interest and value.

A partial table of contents is as follows: "Autobiography of Childhood and Youth. Old Hatfield, Oliver and Sophia Smith, Wm. E. Channing, John Pierpont, Theodore Parker." "Anti-Slavery and Woman Suffrage. W. L. Garrison, Henry C. Wright, C. L. Remond, Gerritt Smith, Abby K. Foster, etc." "Quakerism. Griffith M. Cooper, John and Hannah Cox, Isaac T. Hopper, Thomas Garrett, etc." "The World's Helpers and Light-Bringers. J. D. Zimmermann, W. S. Prentiss, Wm. Denton, E. B. Ward, Jugo Arinori Mori, President Grant and Sojourner Truth etc." "Spiritualism, Natural Religion, Psychic Research, Investigations, Facts. Prof. Stowe, Rev. H. W. Bellows, Victor Hugo, etc." "Religious Outlook, Liberal Christianity. Rev. Dr. Bushnell's 'Deeper Matters,' A Needed Leaven, Two Paths, Church of the Future, Coming Reforms."

Those who read, with so much interest, a series of articles entitled, "From Puritanism to Spiritualism," in THE RELIGIO-PHILOSOPHICAL JOURNAL a few years ago, will be glad to find a large part of those articles in the opening of this book, with much other valuable matter making up its varied chapters. The personal investigation of spiritualism and kindred psychic matters, valuable and interesting. That investigation, for forty years, has been thorough and fair, with a wide range of observation, and has verified clearly in the mind of the investigator the great truth of spirit presence and power. He thinks we are entering on an era of psychic or spiritual research which will flood the world with new light, help a higher spiritual culture, give new inspiration and insight and wisdom for the better conduct of life and be of priceless benefit.

Liberal Christians will be interested in the views and criticisms of the present aspect of religious life, and the foreshadowing of a deep and abiding spiritual faith in the future, in which theological dogmatism agnostic doubt, and materialistic negation will have little weight, great truths of the soul will be affirmed, freedom of conscience will gain, and the progress of the coming religion will be along spiritual lines.

On the topics treated the criticisms are searching and fair, the conclusions clear and strong—the views of one who has seen much, done much, and thought much. Of coming reforms, the equality of woman, temperance, capital and labor, etc., we are told that moral heroism will be needed in the future as in the past. The biographic sketches of men eminent in business, and in public affairs, and the views of industrial and moral education, are marked by practical sagacity. The descriptive parts are full of glowing interest.

These lines on the title page reveal the spirit of the book:

"Take heart! the Waster builds again—
A charmed life old goodness hath;
The tares may perish, but the grain
Is not for death."—WHITTIER.

"The world has caught a quickening breath
From Heaven's eternal shore,
And souls triumphant over death
Return to earth once more."—LIZZIE DOTEN.

Thousands will surely wish to read this valuable volume.

Wendell Phillips the Agitator. By Carlos Martyn with an appendix containing the orator's masterpieces never before published in book form, viz., "The Lost Arts" "Daniel O'Connell," "The Scholar in a Republic." New York: Funk & Wagnalls, 1890. This volume sets forth the great orator and agitator in all his essential characteristics. Phillips was the most eloquent of the anti-slavery orators, if not indeed the greatest orator, as some think, that America has

produced. His marvelous voice and felicity of expression, his polished invective and scornful denunciation of wrong, who that ever heard can forget them! His speeches and letters, from which extracts are given enable the reader whose memory does not go back to those days, to form an idea of the period in which Phillips, the pride of the aristocracy of Harvard, cast his lot with the despised abolitionists and worked with them until there was not a slave in the land.

Wendell Phillips had faith in ideas. "What makes Boston a history?" he asked, "Not so many men, not so much commerce. It is ideas. You might as well plough it with salt and remove bodily into the more healthy elevation of Brookline or Dorchester, but for State street, Faneuil Hall and the Old South Church." "What does Boston mean? Since 1630, the living fibre, running through history which owns that name, means jealousy of power, unfettered speech, keen sense of justice, readiness to champion any good cause. That is the Boston Laud suspected, North hated, and the negro loved. If you destroy the scenes which perpetuate that Boston, then rebaptize her Cottonville or Shetown." The author of this volume has done his work remarkably well.

Miscellaneous Writings of Julia M. Thomas. Founder of Psycho-Physical Culture. New York: J. W. Lovell & Co. This volume is made up of several readable pieces,—"Thousand Islands," "San Francisco Sketches," "Needs of the Girl," "Psycho-Physical Culture," "Elocution," "Mormon Letters," etc.—certainly variety enough for one volume.

NEW BOOKS RECEIVED.

From Houghton, Mifflin & Co., Boston: Civil Government in the United States Considered with some Reference to its Origin. John Fiske. Price, \$1.00; Literary Essays. James Russell Lowell. 4 vols. Price, per vol. \$1.50.

A Digest of English and American Literature. Alfred H. Welsh, A. M. Chicago: S. C. Griggs & Co. Price, \$1.50.

The Theosophist for September has been received and a variety of subjects are treated by competent writers.

The Jenness Miller magazine, New York, for October has a solid table of contents devoted to physical culture, adornment, and amusement for women.

LINCOLN'S MELANCHOLY.

His Sympathetic Nature and His Early Misfortunes.

Those who saw much of Abraham Lincoln during the later years of his life, were greatly impressed with the expression of profound melancholy his face always wore in repose.

Mr. Lincoln was of a peculiarly sympathetic and kindly nature. These strong characteristics influenced, very happily, as it proved, his entire political career. They would not seem, at first glance, to be efficient aids to political success; but in the peculiar emergency which Lincoln, in the providence of God, was called to meet, no vessel of common clay, could possibly have become the "chosen of the Lord."

Those acquainted with him from boyhood knew that early griefs tinged his whole life with sadness. His partner in the grocery business at Salem was "Uncle" Billy Green, of Tallula, Ill., who used at night, when the customers were few, to hold the grammar while Lincoln recited his lessons.

It was to his sympathetic ear Lincoln told the story of his love for sweet Ann Rutledge; and he, in return, offered what comfort he could when poor Ann died, and Lincoln's great heart nearly broke.

"After Ann died," says "Uncle" Billy, "on stormy nights, when the wind blew the rain against the roof, Abe would sit there in the grocery, his elbows on his knees, his face in his hands, and the tears running through his fingers. I hated to see him feel bad, and I'd say, 'Abe don't cry; an' he'd look up an' say 'I can't help it, Bill, the rain's a fallin' on her.'"

There are many who can sympathize with this overpowering grief, as they think of a lost loved one, when "the rain's a fallin' on her." What adds poignancy to the grief some times is the thought that the lost one might have been saved.

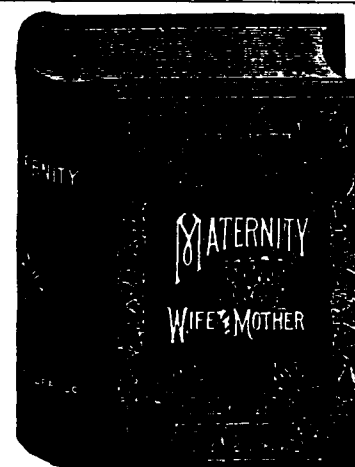
Fortunate, indeed, is William Johnson, of Corona, L. I., a builder, who writes June 28, 1890; "Last February, on returning from church one night, my daughter complained of having a pain in her ankle. The pain gradually extended until her entire limb was swollen and very painful to the touch. We called a physician, who after careful examination, pronounced it disease of the kidneys of long standing. All we could do, did not seem to benefit her until we tried Warner's Safe Cure; from the first she commenced to improve. When she commenced taking it she could not turn over in bed, and could just move her hands a little, but to-day she is as well as she ever was. I believe I owe the recovery of my daughter to its use."

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MEDIUMSHIP.

—A—

CHAPTER OF EXPERIENCES.

BY MRS. MARIA M. KING.

This Pamphlet of 50 pages is a condensed statement of the laws of Mediumship illustrated by the Author's own experiences. It explains the Religious experiences of the Christian in consonance with Spiritual laws and the Spiritual Philosophy. It is valuable to all, and especially to the Christian who would know the true philosophy of a "change of heart." It ought to be largely circulated as a tract by Spiritualists.

Price, \$5 per hundred; \$3.50 for 50; \$1 for 13, and 10 cents per single copy.

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ANGEL WHISPERINGS

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The Searchers After Truth.

BY HATTIE J. RAY.

This volume is presented to the public in hopes that many may draw inspiration from its pages. The poems are well called "Angel Whisperings." Price, ornamental cover, \$1.50; gilt edges, \$2.00; postage 17 cents.

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MORAL EDUCATION.

ITS LAWS AND METHODS.

BY

JOSEPH RODES BUCHANAN, M. D.

Governments, Churches and Colleges for many thousand years have striven in vain to conquer Crime, Disease and Misery—A New Method must therefore be adopted—If that Method can be found in this volume, does it not indicate a better future for Humanity?

The Doctor says: "For more than a third of a century the doctrines illustrated in this volume have been cherished by the author, when there were few to sympathize with him. To-day there are thousands by whom many of these ideas are cherished, who are ready to welcome their expression, and whose enthusiastic approbation justifies the hope that these great truths may ere long pervade the educational system of the English-speaking race, and extend their beneficent power not only among European races, but among the Oriental nations, who are rousing from the torpor of ages. May I not hope that every philanthropist who realizes the importance of the principles here presented will aid in their diffusion by circulating this volume?"

CONTENTS.

I.—The Essential Elements of a Liberal Education. II.—Moral Education. III.—Evolution of Genius. IV.—Ethical Culture. V.—Ethical Principles and Training. VI.—Relation of Ethical to Religious Education. VII.—Relation of Ethical to Intellectual Education. VIII.—Relation of Ethical to Practical Education. IX.—Sphere and Education of Woman. X.—Moral Education and Peace. XI.—The Educational Crisis. XII.—Ventilation and Health. The Pantological University. The Management of Children—by Mrs. Elizabeth Thompson. Cloth, \$1.50, postage 10 cents. For sale, wholesale and retail, by JOHN C. BUNDY, Chicago.

THE TIDE.

It is high noon: upon the burning sands
I stand day dreaming gazing at the sea
That fond yet fickle stretches out her hands
To clasp once more the beach which wearily
Hath so long waited through the heat, alone,
Until what time from minding of the moon
The truant tide shall turn to claim its own
And lap it deep in self-forgotten swoon.
So my loved one, to fantasies a prey,
Strange moon-begotten fancies of her brain,
Doth give them chase and haste from me away.
Till of her heart bethinking, turns again,
And wraps me close, shuts out all else beside:
The strand I seem to be—and she the tide.

—Scribner's Magazine.

THE FAIR THEOSOPHIST.

She cares not for the worldly things
That entertain the rest of us;
She soars, on spiritual wings,
Far, far above the rest of us.
She smiles, but yet declines to mix,
With diffident apology.
In mothers' meetings, politics,
Lawn tennis, or theology.

So elevated is her mind,
This life is far too rough for her,
And orthodoxy can not find
A heaven good enough for her.
She asks, and we forgive the sin,
In charming femininity,
She asks to be a Chela in
Thibet, or the vicinity.

—Pall Mall Gazette.

Thousands of people have found in Hood's Sarsaparilla a positive cure for rheumatism. This medicine, by its purifying action, neutralizes the acidity of the blood which is the cause of the disease and also builds up and strengthens the whole body. Give it a trial.

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"Not all is gold that glitters" is a true saying; it is equally true that not all is sarsaparilla that is so labelled. If you would be sure of the genuine article, ask for Ayer's Sarsaparilla, and take no other. Health is too precious to be trifled with.

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The History of Christianity is out in a new edition, price, \$1.50. The works of Edward Gibbon are classed with standard works, and should be in the library of all thoughtful readers. We are prepared to fill any and all orders.

Spirit Workers in the Home Circle is an autobiographical narrative of psychic phenomena in daily family life, extending over a period of twenty years, by Morrell Theobald, F. C. A. Price, \$1.50, postage 10 cents.

Prof. Alfred R. Wallace's pamphlets, If a man die, shall he live again? A lecture delivered in San Francisco, June, 1887; price, 5 cents; and A Defense of Modern Spiritualism, price 25 cents, are in great demand. Prof. Wallace believes that a superior intelligence is necessary to account for man, and anything from his pen on this subject is always interesting.

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My beautiful castles in air!
No wonder, to me, that you're mute with surprise
For ne'er saw you castles so fair.
Built upon no architectural plan
That e'er was devised by a sensible man,
Yet their lovely proportions, deny if you can—
No wonder, I say, that you stare!

You look down at my garb, and you smile in disdain,
It is ragged and dirty I know,
But of rags, dirt, or hunger who cares to complain
When castles like these he can show?

Spite of squalor and filth I'm a king in disguise,
In dreamland my royal inheritance lies,
And if I but listlessly close my eyes
Presto!—thither I go.

Let others, poor fools, dig and delve, toil and fret,
For a pitiful handful of gold;
Why should I envy them all they may get—
I who have treasures untold?
For the floors of my castles with rich gems are strewn

From material as precious their walls are hewn,
And aerial instruments play me what tune
May, that moment, my fancy hold.

Poor and lone as I seem, 'tis little I care
That love passes me heedless by,
Though I know full well that few women would dare

To wed such a wretch as I,
But what need I care for their womanhood sweet;
For I shut my eyes—to my castles retreat,
And lo! beautiful hours bend at my feet,
And for love of me smile, or sigh.

And what do I care if my name is unknown?
Fame is an envious breath,
Which may blast, or may blind one standing alone
Or may whirl one to danger and death.
While I—O, of fame I have more than my due,
For myriads of spirits in my castles I view
Who praise me for what I am going to do,
And without works, give me their faith.

So hurrah! so hurrah! for my castles in air!
If they tumble down others I'll build,
I've naught else to do, so what do I care
Since in building them I am well skilled,
And what do I care for your scoffing or scorn
Poor toilers of earth?—Though in poverty born,
Yet I am a monarch—and not one forlorn,
For with sweet content I am filled.

—SARA A. UNDERWOOD.

The Dog Stayed.

The first thing a conductor and baggage man on a Lake Shore train did the other day when they reached Detroit was to rush for a drug store and apply caustic to certain lacerations on their hands. At Monroe, on the trip up, a man and a dog boarded the train. When the conductor came along for his fare, he said: "That dog must go into the baggage car."
"Why vhas dot?" queried the owner.
"Because it's the rule."
"But my rule vhas to let him stay here."
"He's got to go!"
"Vhell, you take him."
He was a whopper of a dog, and there was business in his eye. The conductor called the baggage man, but they had no sooner got hold than they had to let go. A druggist was called in, but tendered his resignation rather than tackle the dog. The animal was seized again, and this time he bit the conductor twice and the baggage man three times, and finished off by nipping the brakeman's leg.
"Yaw, you take him right away," said the owner, but they didn't. Even when a passenger came forward to increase the number to four the dog stood them off, and as he was left in possession of the field the man observed:
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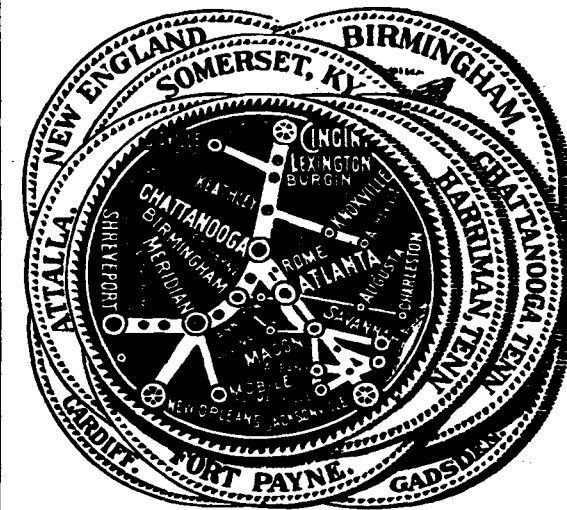
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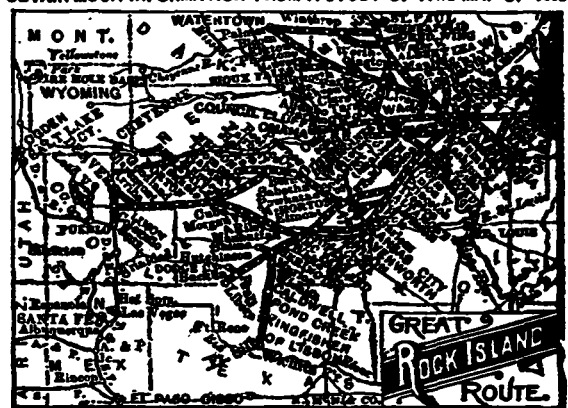
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"MANY MEN OF MANY MINDS."

SOMEWHAT PERSONAL.

"I should have to be sent to an insane asylum if I had your work to do for a month," said a hard-working man to me, once upon a time. He had had the freedom of the editorial sanctum for a day or two, had witnessed the contradictory opinions expressed in letters and by callers, noted the advice good and bad, observed the discrepancies in statements made by witnesses equally truthful, seen the constant interruptions and how the editor-publisher had to handle diverse and most widely unrelated matters almost in the same breath. My friend's statement was probably not much exaggerated. He undoubtedly would have been hopelessly swamped before a single day was over, and before a month had passed would have shattered himself or THE JOURNAL. A paper that has convictions, that aims to be critical and analytical as well as constructive, that tries to differentiate truth from error and virtue from vice, that holds partizan ties lightly when they seem to bind truth and justice, that deals largely with themes above the commercial plane, that discourages clannishness and narrowness and soars beyond the selfish struggle for power and pelf, that seeks a baptism of spirituality for the

world, such a paper, or the attempt at such a paper, is not easy. It requires certain qualities of mind, certain peculiarities of temperament; and to do the work without ruining brain and body one must have come gradually into it, must have taken up the load a little at a time as his mental and physical fibre was able to bear the strain. True, I became editor and publisher suddenly and under circumstances than which none could be more trying; but I had a long discipline fitting me in some degree for the task before it was thrust upon me. "You have stood up against opposition enough to kill a hundred men, I don't see how you have done it, I should have been dead long ago if in your place" said a well-known lecturer and medium not so very long ago. He told the truth, he could not live a year under such a pressure.

Into my sanctum from all quarters of the globe pours steadily day after day and year after year a flood of human hopes, fears, experiences, opinions, schemes legitimate and illegitimate, facts, fancies, theories, suggestions, praises, curses, good will, malice, encouragement, envy, rational thought, irrational lucubrations, splendid crystallizations from the laboratories of the truly good and spiritual, hellbroth brewed in the diabolical recesses of the intellectual jungles of thwarted schemers and charlatans, light and sweetness from the higher heavens, gall and brimstone from regions below. The bad does not hurt me, the worthless I discard. The good feeds, fortifies and encourages me; the valuable I conserve and utilize; and thus am I safely kept, happiest and most confident when to the onlooker matters seem the most critical and trying. There is a widespread notion propagated and nourished by opponents of THE JOURNAL that I am alone responsible for its aggressiveness and vigorous methods. This is a mistake. From its foundation THE JOURNAL was always aggressive, always a truth-telling, independent paper; and always as severe on fraud, folly and fanaticism as it is now. Mr. S. S. Jones, the founder, was as uncompromising with error, when he recognized it, as I am. For evidence to substantiate these assertions I refer to the files of the paper for the first eleven years of its existence. Mr. Jones had an insatiable thirst for knowledge and in his anxiety to obtain it was sometimes too swift. But when he found he had made a mistake, he was quick to apprise his readers of the fact. I have known of his endorsing an alleged medium and the manifestations in the most confident terms one week, and the next week proclaiming the fellow a fraud and explaining how the deceit was practiced. There is one difference in our methods which has given me the advantage. When an individual claimed medial powers Mr. Jones was prone to believe without proof and to proceed as though already assured of the bona fides of the claimant, and of the spirit origin of the manifestations. My method has ever been, as you know, to carefully investigate, and experiment when possible, before giving an opinion or allowing THE JOURNAL to be committed. As a result, I have made but one mistake in the nearly fourteen years I have conducted the paper; and that was in the case of Rowley, by whom I was deceived into believing spirit messages came in his presence through a telegraph instrument without physical contact, muscular action, or deception on his part. In that instance I relaxed to some extent my usual caution, and not being either an electrician or telegrapher was deceived. As you know, I made haste to notify the public of my mistake as soon as I was convinced of it. Had Mr. Jones lived I have no doubt with his increasing experience he would have adopted the method I have followed. I claim no native superiority in this or other particulars; I have merely learned wisdom from the experience of others and from my own.

I don't incline to vaunt the support of

well-known people now in the other world or to proclaim personal communications I have with them; and for the reason that it is nearly or quite impossible to adduce evidence of identity and of the genuineness of the communications which will be, or ought to be, entirely satisfactory to the public or conform to the demands of science. I am satisfied with the proofs, but in the very nature of things I can not put another in my place and give him the same view of the grounds of my faith. I will say this much, however, at this time: I have from the first been in continuous receipt, through channels and by methods wholly convincing to me, of messages from Mr. Jones heartily approving of my aims and purposes and, in the main, of my methods. I am also often cheered and advised, as I believe, by my old friends Wm. Denton, Epes Sargent, S. B. Nichols and others whose names are familiar to most of you, as well as by many who claim to be persons well known for their abilities and achievements before modern Spiritualism was heard of and who by their interest in the spiritual and temporal welfare of this world and by their wise counsels seem to substantiate their claim. Knowing, however, that I can not verify these experiences I do not put them forth either as evidence of spirit manifestations or of personal support and approval; they are invaluable to me but have no evidential value to others, and I should scorn the thought of attempting to fortify myself with mortals by unverifiable claims of support from immortals.

By virtue of my office I have innumerable channels of information, and a wider range of view than is possible for any of my critics. Some of these good people might judge more wisely and see more clearly than I, were they in my position; I freely grant this; but not being in it and not having my facilities they can not know all that I know bearing upon matters under debate, nor can their vision sweep so wide a range. I never temporize for I am not building for time. In dealing with Spiritualists I don't deem it best to "carry coals to Newcastle," to be constantly affirming the continuity of life and spirit return. I assume they are already sure of these, and that having passed the alphabet they are striving to excel in higher branches. In approaching those who have not yet become assured of the reality of another life and its practical demonstration, I seek to offer them only such facts and incidents as are open to no reasonable doubt or objection and are verifiable; consequently I do not fill THE JOURNAL with the hypothetical stories always current, and which when probed usually prove but the products of mal-observation or unhealthy imagination.

Having taken for a motto, or text, this week "Many men of many minds," you may think I have not kept to the theme; yet all I have said has been inspired by it. I could give you page after page of criticisms which have come to me that would entertain you. A few and those not the most striking, happen to be at hand and these I offer. A subscriber in Ohio writes: "You would improve THE JOURNAL immensely if you would publish one of M. J. Savage's sermons every week. I think I could get quite a number of subscribers if that was a sure thing. Unless it is done I think there will be a falling off." A Massachusetts subscriber comes at me thus: "Why do you publish sermons? I don't think a

Spiritualist paper has any room for preachers. I like to read facts, and have no use for the sermonizer." A Florida correspondent, S. Bigelow, says: "Accept hearty congratulations in your truly grand work in giving to the world such a noble paper as THE JOURNAL, which dwarfs by comparison all your would-be rivals and invidious and jealous competitors." Dr. James Cooper of Ohio, writes: "Please discontinue THE JOURNAL at the expiration of my subscription. It seems to be drifting farther and farther from Spiritualism, but that is your business." A Missouri patron writes: "Have taken THE JOURNAL for many years. Through financial reverses I have been reduced to poverty, and now have to do menial service to support myself and child, but I manage to save enough to pay for my paper, which is both meat and drink to me. It gives me weekly assurances of a better life hereafter and helps me to bear the burdens of this." A writer who signs himself "An Occasional Reader" and dates his letter from Baltimore, says: "Why are you always catering to Christians and hobnobbing with Woman's Rights and preachers. Why can't you stick to Spiritualism. Give us more of the physical phenomena; I can't stomach these trance and inspirational people. When you publish the right kind of a paper I will subscribe." Another whom I suppose is not a subscriber, writes from Wisconsin: "Do let the Catholics alone. Stop your tirade against the opponents of the infamous Bennett law, or you will regret it." A college professor writes: "Although I scan all the Spiritualist papers, THE JOURNAL is the only one I read; it is the only one worthy the attention of investigators."

Thus you see how it goes. But widely as some of you may differ with THE JOURNAL in particular cases, I hope you will all continue to subscribe for it, and to assist me to improve it as rapidly in the future as in the past.

Miss Emma J. Nickerson will speak every Sunday during the month of October at 3 p. m. at Kimball Hall 247 State street.



The Best Remedy

In this world, says J. Hoffman of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So. Norwalk, Conn., May, 1890.
Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fancies occupied my mind, so that I was since quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.
Box 557. B. GUENZ, Pastor.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

KOENIG MEDICINE CO.,
50 West Madison, cor. Clinton St., CHICAGO, ILL.
SOLD BY DRUGGISTS.
Price \$1 per Bottle. 6 Bottles for \$5.

Dr. Price's Baking Cream Powder

Used in Millions of Homes—40 Years the Standard.

RELIGIOUS THE PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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For Publisher's Announcements, Terms, Etc, See Page 16

TOPICS OF THE TIMES.

Dr. Holmes in his chat "Over the Teacups": Two worlds, the higher and the lower, separated by the thinnest of partitions. The lower world is that of questions, the upper world is that of answers. Endless doubt and unrest here below; wondering, admiring, adoring certainty above.

The *Religious Herald*, referring to the lines of Longfellow's "Building of the Ship," criticized by Brooklyn school authorities, says: "All we have to say is that the mind that finds anything obscene in these lines must be depraved." And it might have added is unfit to have charge of the education of youth.

One of the greatest curses of the day in America is the craze for making law, says the *American Spectator*. The rights of individuals are being infringed upon in every direction. The most pernicious legislation is that which fosters monopolies or gives special privileges to classes at the expense of the rights of the people.

One reason for the rapid growth and success of the Sunday newspaper has been that it has paid more attention to building itself up than it has to pulling other institutions down, says the *Boston Herald*. Those clergymen who denounce Sunday papers may find in the above a truth worthy thoughtful consideration.

The Illinois Schoolmasters' club adopted the following resolution at Peoria the other day: *Resolved*, That the members of this club will use all honorable means to keep upon the statute books of Illinois an efficient compulsory education law providing for instruction in the English language in all the schools in the state, and also to secure the vigorous enforcement of such law in our own communities.

The Rockford, Illinois, grand jury has investigated the alleged immoral practices of the impostor, Schweinfurth, and reported that it can "find absolutely no proof whatever upon which to base any criminal prosecution, with the exception of the fact of the birth there of one illegitimate child, whose paternity can not be ascertained, the mother, Mary Weldon, making a preposterous claim in relation thereto."

A burglar tried to enter the house of John Roach, of Berwick, Pa. He partly succeeded, and only partly, for the heavy windowsash came down on his back and squeezed him tight, his head hanging down on the kitchen floor and his legs dangling outside of the window. Mr. Roach, who is a religious man and a believer in moral suasion, after striking a light and seeing the situation, pulled a chair over to the window, and seating himself, talked two hours on religion to the would-be thief, after which he dismissed him with his blessing.

Professor Lockwood says in the *Microscope*: I think that, to the amateur at least, a hint how to observe the circulation of this favorite plant [*valisneria spiralis*—the grass which grows in aquariums] to the best advantage must be acceptable. I have never seen it

better displayed than when under the excellent manipulation of Mr. F. W. Devoe, of the New York Microscopical Society. Having selected a bit of leaf, not too mature, he shaves off one side with a sharp knife, although a razor is better. It is then put on a slide, the shaven side up. A drop or two of clean water and a cover glass of medium thickness, with good illumination, follows, Mr. Devoe using a prism illuminator. Begin the examination with a six-tenths inch objective, and continue up to a sixth or a tenth. The result will be a vision of startling clearness. The vivid individuality of each bioplasmic molecule, and the mystic, almost a solemn, movement of this pellucid stream of infinities of life, form a sensational picture of which the beholder never tires.

The *Catholic Review* referring to the recent meeting of the State Retail Liquor Dealers' Association of New York, says: We wish only to point out to the Catholics of the country one significant fact in connection with this last meeting of the liquor dealers. Catholics have been charged again and again with their prominence as dealers and consumers in the liquor trade. It is unnecessary to discuss the correctness of the charge at this moment. If we wished to do so, what could we say in the face of this shameful fact, that the committee appointed by the liquor dealers has a majority of Catholics. This committee is composed of forty-four members from different parts of the state. The Catholics number twenty-four. * * * Of the other twenty, eight are German, three French and nine Americans in appearance, whatever their owners may be in nationality. Eager as we might be to defend our Catholic brethren against the charge of intemperate habits and prominence in the saloon business, a fact like this disarms us. Twenty-four Catholics, and perhaps more, on this committee, are to do their best during the coming year to shame their brethren publicly, to degrade their neighbors and defraud them, and to nullify if possible the effect of the Plenary Council of Baltimore! This is, indeed, our shame!

The papers last week gave considerable space to the details of the marriage of Miss Annie Cammack, "daughter of a wealthy retired florist," to a blacksmith, "bearing the aristocratic name of Arlington Hardesty," who keeps a small shop near Mr. Cammack's residence. Mrs. Hardesty is represented as accomplished and the possessor of a small fortune left her by her mother and uncle. Evidently Mr. Hardesty is an intelligent and industrious young man, entirely worthy of the love of the young woman who has given him her heart and hand in marriage, and none the less so because he is a blacksmith. In the event of reverses and loss of inherited wealth, Mrs. Hardesty will doubtless have in her husband one who can support her, which is more than can be said of most of the aristocratic titled adventurers, dukes and dead-beats to whom rich American girls have given their hands, without their hearts, in return for the rank and social distinction for which they foolishly craved. A good blacksmith, with a little shop of his own, is a more useful member of society and deserves to rank higher socially than any lord, duke or prince on earth, unless the character of the man so titled is superior to that of the blacksmith and he is engaged in higher and better work, which is rarely the case.

The present mania for introduction to English society leads to extraordinary efforts. Large sums of money are paid to obtain influence. Here is one of the announcements in an English paper: "A gentleman belonging to one of the best families will introduce a few select Americans into the most exclusive society in England, and will also have them presented at court if desired. Address Army Office." This means that social rank can be bought. Says the *Rochester Democrat*: It was recently decided by the London gentry that they should hereafter be more exclusive in regard to American visitors and that no one should be accepted in "society" until after presentation at court. This rule however is well understood to be for mere effect and will readily be set aside for a cash consideration. The English gentry are in want of money to keep up style and all obstacles can be removed by the power of cash. This is very apparent by the facility with which the Bradley Martins obtained a social entrée. Every step however must be paved with gold and the latter can be of great use in obtaining a presentation to the Queen. This money method is conducted as privately as possible and hence it shows a vast increase in "cheek" when it is thus advertised in a New York paper.

Warden Brush, of Sing Sing, said before the prison conference at Cincinnati the other day: A large share of the men and boys who are incarcerated in our state prisons and penitentiaries are there because they did not have proper discipline in the family, and were allowed by over indulgence to play truant instead of attending school, and therefore received no school discipline. Often when I have been asked what are the causes of particular crimes that send most of our men to prison I have of late years invariably answered: "The want of family discipline." The indulgence of the father and mother, who allow the child to grow up without any discipline to form character, leads almost inevitably to evil ways and consequently to prison. The child even of tender years who is indulged in its natural waywardness and who is allowed to say to its father or mother "I will" or "I won't" is in a fair way to become an inmate of our penal institutions. The intelligent child when deceived by its parents in small things is likely to form evil habits which in its future life will not be easily eradicated. The report of the standing committee on criminal law reform proposed that after twenty-four hours of deliberation the agreement of nine jurors should constitute a verdict. All state boards of charities should have judicial power and rank with courts. Punishment by fixed terms in prison should be abolished, and arrest, conviction, and incarceration until fitted to go at large, or for life if unfit, should be the rule. In the prisons any and all kinds of labor should be carried on that may be for the best interest of the state and the inmates, and they should labor for the benefit of the state.

Justice Samuel F. Miller was the strongest member of the United States Supreme Court. He was a man of great intellectual vigor, rare breadth and power of comprehension, and of incorruptible integrity. As a constitutional lawyer he probably had no superior and probably not more than one or two equals in this generation. He was very liberal in his religious views. His creed was belief in God and immortality.

LOCAL GOVERNMENT.

Professor John Fiske, in his recently published work on civil government in the United States,* says: "When we try to study things in a scientific spirit, to learn their modes of genesis and their present aspects, in order that we may foresee their tendencies, and make our volitions count for something in modifying them, there is nothing which we may safely disregard as trivial."

"This is true of whatever we can study; it is eminently true of the history of institutions. Government is not a royal mystery, to be shut off, like old Deioikes by a sevenfold wall from the ordinary business of life. Questions of civil government are practical business questions, the principles of which are often and as forcibly illustrated in a city council or a county board of supervisors as in the House of Representatives at Washington. It is partly because too many of our citizens fail to realize that local government is a worthy study that we find it making so much trouble for us; the 'bummers' and 'boodlers' do not find the subject beneath their notice; the Master who inspires them is wide awake and—for a creature that divides the hoof—extremely intelligent."

The character of an aggregate depends upon the character of its units. The general government must depend very largely upon the efficiency of the local governments. It was for this reason that Jefferson insisted always on the importance of thorough study of the township. It is for this reason that Professor Fiske in the work above referred to, devotes about one half the space to the government of the town, county and city. He would have that taught which is near and simple before attempting to make the student understand the more remote and complex. To study, as he says, grand generalizations about government, before attending to such of its features as come most directly before us, is to run the risk of achieving a result like that attained by the New Hampshire school boy who had studied geology in a text book, but was not aware that he had ever set eyes upon an igneous rock. And yet there is a popular text book which says that "to learn the duties of town, city and county officers, has nothing whatever to do with the grand and noble subject of civil government," and that "to attempt class drill on petty town and county offices, would be simply a burlesque of the whole subject."

A writer of such nonsense as this is not a fit person to write on government, for he fails to see the relation of the parts to the whole, and is ignorant of the historical order of development. The township, the unit of local government, and the county existed before there were cities, and townships, counties and cities, before there was properly speaking a state. English shires coalesced into small states, and these states by uniting formed the English nation. Local government was first a necessity in this country, and then came general governments, the colonial governments being the first in order.

Professor Fiske's method of studying government is therefore the scientific method, and the only method consistent with the facts of social evolution. His previous studies in science and philosophy which enabled him to write "Outlines of Cosmic Philosophy," and other later philosophical works, prepared him to treat historical subjects in a scientific and philosophic manner and to write the best chapters of American history that have yet appeared. He is not satisfied to describe simply that which is the most dramatic or impressive,—a battle or a proclamation,—he seeks for the antecedents of these events or of others of which these were but accompanying incidents, and makes of history a coherent whole with the events arranged in sequent order, and not merely a collection of the most picturesque views and dramatic incidents.

There is nothing more needed now than popular interest in local government. The city governments in this country are far from what they should be, and from what, if Professor Fiske's recommendations are heeded, they can be made. The government of the

city of Chicago is notoriously corrupt, and the same is true of that of New York and Boston. Gamblers and rumsellers are among the most active officials and political workers, and there is a general conviction among the people that official dishonesty is the rule rather than the exception. Whenever an attempt is made to suppress gambling and other evils in the perpetuation of which unscrupulous men are interested, what should be the strong arm of the law is paralyzed, and it is the boast of thieves and thugs that they are "in" with this or that man whom the party dares not offend. What is needed is the revival of interest in local governments, taking them out of the hands of unworthy men and making them as high in their character as that of Boston town meetings in the days of Sam Adams. The self respecting and self supporting class of people should unite, break up the old combinations that now control city politics and select men who are not professional politicians, men of known character and worthy to manage municipal affairs.

THE BETTER WAY.

It is always delightfully refreshing to have a newspaper follow the better way and help a worthy contemporary. When this can be done by publishing a "spirit" message, the assistance is of a more refined and esthetic nature, and likely to have greater stimulating qualities, so to speak,—with those who believe in the bona fides of the output. In supplying this sort of assistance to struggling contemporaries the *Banner of Light* very properly holds the monopoly. In its issue of October 11th, there appears on its sixth page a message purporting to be from James L. Ruffin, who declares his desire to reach his wife and friend "with a word of love and greeting from your *Banner* platform." "I am not exactly on the police force," says spirit Ruffin, "either as a high officer or as one of the lower grade, but a sort of watchman on the spiritual side, to see how things are going on and to do what I can to shape them according to the right." After putting his dear wife "Elizabeth" into a receptive, obedient mood by the utterance of a paragraph of sweetness, spirit Ruffin gets down to the real business of the hour, and gives her the following caution and advice: "While I would not prevent my wife from doing good in any way, I would caution her a little to look more closely in certain lines where she is putting out largely and see if it would not be just as well to let certain people rely upon their own efforts. When I see selfishness cropping out and a sort of disposition to sponge, I don't like it."

If reports are true there are many people in Cincinnati who will know what this bit of husbandly advice refers to. It is said that Mrs. Ruffin is a large stockholder in *The Better Way*, and that she is always generous in helping that paper when it needs assistance. Now that widow Ruffin knows her husband's mind she will no doubt hasten to read the editor and managers of *The Better Way* a lesson. She will do more. She will forthwith cut off the supplies. Although *The Better Way* has greatly improved and is steadily growing better, she will know that this is but a snare and a delusion gotten up to draw more money out of her. She will hasten to look over the *Banner* for its standing form of bequest to Colby & Rich, and finding it, will lose no time in bequeathing her estate so that it shall make the public circle room of that institution a perpetual channel of advice to rich widows and a check on those who seek to draw wealth from Ruffin relicts wherewith to extend the knowledge of Spiritualism and of spirit phenomena. Furthermore, this Ruffinly message will of course spur editor Melchers and the managers of *The Better Way* to increased efforts toward making their enterprise self supporting. True, they have all along thought they were doing their very best, making every exertion, and only actuated by unselfish motives. But now they know better, for spirit Ruffin from the *Banner* platform and through the *Banner* medium has told them so; has told them they are selfish sponges; and of course the message is wholly reliable and uncolored by the channel or surroundings attending its utterance.

BISHOP GILMOUR'S REMARKABLE LETTER.

Bishop Gilmour of Cleveland recently threatened J. J. Greeves, editor of the *Catholic Knight* with excommunication and withdrew from every priest in the diocese the right to absolve him, reserving that right for himself, to be exercised only in case of Greeves' obedience to "the law of Rome." But priestly threats do not have the effect they once had. The laity are not as much in fear of the clergy as they once were and it is not uncommon now for the pews to talk back to the pulpit. Mr. Greeves retaliated by publishing in his paper a letter that Bishop Gilmour wrote to Archbishop Elder of Cincinnati, which goes to show that the bishop's disloyalty to Rome privately is as great as that with which he has charged the editor of the *Catholic Knight*. The letter is as follows:

"CLEVELAND, OHIO, March 12, 1889.—Dr. Quigley and Primeau are at their old game of delay. Quigley will not fight as a man, and Primeau is another of his tools. The game is to keep up the racket, and in time we will prejudice the public and Rome against him. To which Rome does nothing, either business-like or according to the law which she herself has promulgated. Vide her last circular—the one in which she agreed to leave such cases to the Metropolitan. Yet she appointed you friendly mediator in re the sisters, and has passed the Quigley appeal in re my competency, and refers it to Baltimore. And now Baltimore insists on hearing the Coughlin and Quigley cases—the original cases—because of the appeal in re my competency. I expect something else in re Primeau, as now I am prepared for anything a weathercock is capable of. I have not a particle of confidence in Rome's consistency, either in law or in interpretation. This may be severe, but it is the result of a very wide observation. I am further convinced Rome is in the hands of the religious and the disintegrated and isolated action of individual bishops can effect nothing. Bishops are treated like sophomores, and laws are only made to be explained away by underlings. One thing is certain, I have written little to Rome, and I will write less. I will do my duty and go up or down, as the case may be, with my ship. Lack of unity amongst the bishops is the cause of the weakness. I thank you most sincerely for what you have written in re Quigley and Primeau. I have to write the first word on the matter to Rome, but in time I will write, and when I write I will be read. After all, Rome must learn that there is somebody else to be consulted than Quigley, and that a bishop is not a child nor a poodle. I know what I am about as well as Rome; also am as earnest for the weal of religion, and as loyal to the church as Rome. If Rome chooses not to consult with me, I will consult with myself; but Rome will quit kicking me further as she has lately done. Pardon my above; it got out of my pen as I run, and I send it that you may see the state of my mind. Very truly in Christ,

"RICHARD GILMOUR,
"Bishop of Cleveland."

Since this letter was published Bishop Gilmour has issued a card saying that the letter was written confidentially and withdrawing "every word in said letter of apparent disrespect to Rome and every word that may be construed as a doubt of Rome." Of course there would have been no withdrawal of the bishop's words had they not been published, and they may fairly be held as an honest expression of his opinions respecting the character and methods of the Roman curia. "I have not a particle of confidence in Rome's consistency either in law or in interpretation." How much beyond this had the editor of the *Catholic Knight* gone in disloyalty to Rome? He had not called in question any dogmas of faith and he now claims to be a true Catholic; but he refused to obey the bishop in matters not within the purview of his authority. The bishop has his office and distinction and makes his living by outward obedience to the Roman curia, while privately saying that he has no confidence in its judgment, and that if Rome will not consult with him he will consult with himself! The course of Greeves, the layman, is more honest and honorable than the course of Gilmour, the prelate.

The letter gives a glimpse of the secret plotting of the Vatican in diocesan matters. "Rome does nothing business-like or according to the law which she has herself promulgated. Bishops are treated like sophomores, and laws are made to be explained away by underlings." Although Dr. McGlynn, whom Archbishop Corrigan compelled to leave his parish, is not the only ecclesiastic in the Catholic church that hates foreign dictation in American church affairs, the "Roman machine" is determined to control the laymen of the Catholic church in this country, in all matters pertaining to religion and education. To do this it makes the bishops its slaves, and they have to issue their orders to the priests as Rome directs, that Rome in whose consistency or respect for the law she her-

*Civil Government in the United States. Considered with some Reference to its Origins, by John Fiske. Boston and New York: Houghton, Mifflin & Co., 1890, pp. 360; cloth, \$1.00.

self makes, Bishop Gilmour has "not a particle of confidence." The Catholic bishops of America are likely in the near future to be more united than they are now, when the authority of the Vatican in this country will be reduced and the church will become more and more Americanized. Progress is in this direction. Evolution is along the line of the existing order, and the gates of hell shall not prevail against it.

THE INDUCTIVE METHOD AND SPIRITUALISM.

A great many people do not know what the inductive method is. Persons who object to applying it to the study of any particular subject or class of phenomena often withdraw their objections and declare that they are in favor of the method in the investigation of all problems, when they come to understand what the method really is. The *Independent* gives the following brief and clear statement of the inductive method: "The characteristic feature of that method or process of reasoning which is called inductive, consists in the study of particular facts, as ascertained by observation and experience, and in continuing such study until through the facts observed general laws reveal themselves to thought. Nature supplies the facts; observation and experience find them; and from them reason proceeds to the general laws in accordance with which they occur, and of which they are specific examples or expressions, assuming thereafter that, in like circumstances, similar facts will exist. The best thinkers of the world have long since agreed that this is the proper procedure of the mind in the discovery of natural truth."

This is a very clear statement of the inductive method. Induction rises from particular to general truths, from fact to law; it proceeds from a part to the whole, from the less to the greater, from simple observation and experiment to a universal affirmation. Deduction follows an inverse order. Starting from acknowledged axioms and definitions it searches for their consequences, for the truths contained in the principles assumed to be true. In all reasoning there is the unexpressed general truth of the constancy and uniformity in the succession of phenomena, that like causes will produce like effects. Thus the logical process is essentially the same in induction and deduction; the two methods are different forms, two opposite movements of the same logical process. Each process has its own special rules and laws which are studied in the two fundamental divisions of all logic, inductive logic and deductive logic. "For induction," says Gabriel Compayré, "it is first necessary to be assured, by exact observation and skillful and repeated experiments, that we do not confound the accidental coincidence of two phenomena with their constant relation. For deduction we must be careful to admit only clear and exact definition, and principles which are either self-evident truths, that is to say, axioms, or inductive laws scrupulously verified."

To say that Spiritualism can not be investigated by the scientific or inductive method is to say that there are no facts upon which belief in it is based that belong to the region of observation and experiment; and this is to admit by implication that Spiritualism is merely an *a priori* speculation, like the theory of the creation of something out of nothing. THE JOURNAL denies this and insists that to the study of Spiritualism can be, should be and to some extent is being applied the scientific method.

DEVELOPMENT OF A NEW SENSE.

Says a Chicago daily: There are strong evidences that a new sense or new senses are being developed. A few persons whose eyes are bandaged, their hands covered, their ears and nostrils closed, and their sense of taste deadened are able to gain all impressions that persons do who have the advantage of all their senses. What is more, they are able to learn the thoughts of others if they are concentrated on some definite subject or object. First Brown, then Bishop, and finally Johnstone gave exhibitions in this city that showed that such was the case. The class of persons known as mind readers is increasing. They

are not limited to those who give public exhibitions. Some who possess this power do not desire to be known. They are of a timid or retiring disposition. Some employ this faculty for their own amusement or advantage. They are known to their immediate associates as persons who are able to acquire secrets in some unknown way. It is not unlikely that many gypsies possess this faculty. It enables them to gain a reputation as fortune tellers. As the senses of sight, hearing, taste and smell are becoming impaired in so many persons a new sense may become necessary. When persons generally possess it great changes will necessarily take place. It will not then be possible to practice fraud or deceit. In one respect men will be "like gods." No one then will have occasion to study character under the disadvantages they now have to contend with. No mind will then be like a closed book.

HOW MUCH PREACHING CAN BE DISPENSED WITH.

It may be that the average churchgoer requires less preaching than did the persons who flocked to meeting houses a century or more ago, says a Chicago paper. Possibly they are better prepared to absorb and assimilate the truths of the gospel. Ministers appear to think that such is the case. They formerly preached, or at least their predecessors did, two sermons each Sunday, each of which was at least an hour in length. Now in many churches there is but one sermon a week and that is from fifteen to thirty minutes long. Often what is dignified as a sermon, because it is delivered from a pulpit, is in reality a paper on some literary, scientific, artistic, political or economic subject. Perhaps it will be published in a magazine if the publisher will pay a good price for it. It seems to be understood that those who attend church regularly understand its dogma. Perhaps the time will soon come when pastors and people will take into consideration the propriety of having midwinter as well as midsummer vacations. Among the wealthy classes almost as many go to southern resorts in winter as to northern resorts during the hot weather. If the absence of wealthy parishioners affords a good reason for closing churches during the heated term, it affords a suitable reason for closing them during the freezing period. The problem of how much preaching can be dispensed with without endangering the spiritual welfare of congregations and individuals remains to be solved. General conferences and other ecclesiastical bodies should investigate the matter and report upon it.

JUSTIFICATION BY HYPNOTISM.

A writer in the *Church Times*, England, recently had a letter on "Justification by Hypnotism" suggesting that hypnotism may explain "some of the remarkable phenomena of religious revivals, especially the extension of the Salvation Army." It says: This will explain many of the difficulties that beset the minds of parish priests in whose parishes dissenting revivals take place. They are not unmixed evils, and so are apparently not Satanic, for to some souls they appear to do good. They are not the work of the Holy Spirit, for not only are they without the signs of a Divine work, but often hinder the work of the church, depreciate sacramental grace, and occasionally develop vices opposed diametrically to gospel teaching. Is it not the simplest explanation to give of them that they are the mere result of powerful human wills affecting persons of weak will; in as far as those powerful wills, acting by hypnotic suggestion, are well intentioned and well instructed, they may do some good, but are liable to grave abuses. "In hypnotism the hypnotizer may influence by suggestion the percipient, so that he supposes himself another person, that he is in danger when he is quite safe, that he suffers pain when nothing hurts, or has no pain when he is wounded, etc. So in revivals the preacher suggests to his hearers that they are satisfied, that all their sins are blotted away, that they are in ecstasy of rejoicing."

Rev. Mr. Rider, of the Gloucester, Mass. Independent Christian church, in a recent sermon, said: "Even as the deaf ear may not hear the sweet voice of the singer, still she may be chanting the praises of God,

so all around us the invisible choir of the departed may be chanting, though our stopped ears hear not and our blinded eyes see nothing but the pulsating air. There is nothing to warrant the accepted notion that death is separation, that it is even absence, save the poverty of our vision. There is on the other hand everything in the infiniteness of God to warrant faith in the communion of the dead with the living. Heaven is not far away. You get no idea of distance or space in all the conversations of the Master. Space or locality are no factors at all in the problem. Rather it seems as though the angels were always with him. Men believe in God's spiritual nearness although they do not see him; the invisible presence of God's children ought not to be any more mysterious than his own. Even as some minute forms of creation were not known until of late, because there was no proper lens through which to view them, so because our spiritual vision is not strong enough we do not see what may be very close to us. Our Savior saw the dead and talked with them." Here the principle and doctrine of Spiritualism are fully admitted, and yet the testimony of multitudes of reliable men and women that they have communication with the departed is generally discredited by Christian ministers who, like Mr. Rider, claim to represent and preach a consistent spiritual faith.

Those who are completely absorbed in money making should not allow words like these from the *Golden Gate* to go unheeded: The struggle for wealth, beyond what is necessary for the comforts of life, is the rock on which many a soul has wrecked its happiness in this life and the next. There is something in the very touch of gold that, to some souls, works a subtle poison, sapping the healthy currents of humanity and turning the not ungenerous nature into a mean, miserly monster. To others, who look upon wealth as a means of promoting the happiness of others, gold expands the nature, as it broadens one's capacity to benefit mankind. But it is a dangerous risk and responsibility to have great wealth thrust into one's hands—dangerous because of the evil consequences that are likely to befall one whose nature is not broad enough to accept the trust wisely. Who can imagine the terrible condition of the spirit so shrunken into nothingness as to be wholly closed against the pleadings of sufferings, while possessing the power to alleviate. Heed ye not, O Mortal, that in the land whither thou goest, the currency of earth land—your gold and silver—is unknown?

Miss Abby A. Judson, a prominent educator, and formerly a teacher in Bradford academy three years, in Plymouth eight years, and since then the founder of a seminary for young ladies at Minneapolis, Minn., of which she has been the principal for the past ten years, not long since, says the Haverhill, Mass., *Gazette*, changed her religious views by accepting the Spiritualist theory of life and destiny, which has led to the surrender of her educational charge. She is the daughter of Adoniram Judson, the well known leader of the American Foreign Missionary enterprise, and missionary to the Burmese empire in 1811, passing to spirit life in 1850. She is his daughter by a second marriage to Sarah Boardman, who passed away on the passage home of the family, and her remains were buried in the Island of St. Helena. She was born in Burmah in 1835, and came to this country with her father in 1845. She became a member of the Baptist church in 1852, and is now at the age of 55. She is a resident of Minneapolis.

Phillips loved Boston. "No one who heard it," remarked Mr. Higginson, "can ever forget the thrilling modulation of his voice when he said at some special crisis of the anti-slavery question: 'I love inexpressibly these streets over, whose pavements my mother held up tenderly my baby feet; and if God grants me time enough, I will make them too pure to bear the footsteps of a slave.'"

It is now stated that Edison has declared his intention to equip an air ship which will be of practical use in aerial travel.



SPENCER'S PERCEPTION.

BY PROF. PAYTON SPENCE, M. D.

The following are the headings of several chapters in Part 6, Vol. 2 of Spencer's *Principles of Psychology*:

Chapter 11. The perception of body as presenting dynamical, static-dynamical and statical attributes.

Chapter 12. The perception of body as presenting statico-dynamical and statical attributes.

Chapter 13. The perception of body as presenting statical attributes.

If any one who had never read Spencer's theory of perception should glance over those headings before reading the chapters themselves, he would naturally infer that Spencer intended to tell him how we perceive body and its attributes; and if I were to tell him that those headings, in that respect, are delusions, he would not believe me. They are delusions, however, which not only appear in the headings but are repeated over and over again in the bodies of the chapters themselves, associated with a process of reasoning which renders them still more delusive and perplexing. Neither in those chapters nor anywhere else does Spencer show us how we perceive body and its attributes in the ordinary acceptance of those terms and in the sense in which he himself uses them in what I would call the physics of those chapters; on the contrary he endeavors to show us that we perceive nothing but our own related sensations which are to us body and its attributes, thus substantially agreeing with the idealist, Berkeley.

The foregoing remarks have reference only to Spencer's explanation of perception. Nevertheless he does not assume a better, though a somewhat different position, in his "justification" of what he calls a "transfigured realism," the transfigured reality being the correlative of what, to him, is our perceived, subjective, crazy hallucination of the objective reality, in which subjective perception our straight lines may perhaps symbolize crooked lines in the reality, or our crooked lines may symbolize straight lines in the reality, or our straight and our crooked lines may symbolize things in the reality that are neither straight nor crooked; and in which our cobble stones may be the correlatives of realities that are as soft as feathers, or our feathers may be the correlatives of realities that are as hard as cobble stones, or our cobble stones and our feathers may be the correlatives of realities that are neither hard nor soft—from all of which tantalizing agnosticism he seeks refuge in an hypothesis of a kind of preestablished harmony between the symbols (our subjective perceptions) and the realities, very different indeed from that of Leibnitz, but, like his, unproved and unprovable, if Spencer is right in saying that we can know nothing whatever about the reality. The following is his hypothesis of a preestablished harmony. "Thus," he says, "we have a symbolization in which neither the components of the symbol" (our subjective perception) "nor their relations, nor the laws of variation among those relations, are in the least like the components, their relations, and the laws of variation among their relations, in the thing symbolized" (the reality) "and yet reality and symbol are so connected that for every possible rearrangement in the *plexus* constituting the one, there is an exactly equivalent rearrangement in the *plexus* constituting the other."

Finally Spencer virtually admits that he has not carried out the programme announced in the three chapter headings already quoted—that he has not only failed to explain our perception of body and its attributes, but on the contrary has reached the conclusion that we do not perceive them at all. Hence he finds himself under the necessity of justifying our belief in the existence of real external things, bodies, even though we do not perceive them. "Here then," he says, "is an all-sufficient warrant for the assumption of objective existence. Mysterious as seems the con-

sciousness of something which is yet out of consciousness, the inquirer finds that he alleges the reality of that some thing in virtue of the ultimate law—he is obliged to think it. There is an indissoluble cohesion between each of those vivid and definite states of consciousness known as sensations, and an indefinite consciousness which stands for a mode of being beyond sensation and separate from himself." Now Spencer's ultimate law—"he is obliged to think it" because of an "indissoluble cohesion" etc., is simply the "irresistible conviction" of Reid in a new dress with this difference, however, that Reid erroneously makes it an ultimate, a finality, and, as such, a proof that we do immediately perceive external things; while Spencer also erroneously makes it an ultimate, a finality but, as such, only a proof that external things do exist and that we know they do exist although we do not, and can not perceive them, but only perceive our own related sensations.

But the "irresistible conviction" of Reid is not a finality, nor is Spencer's "indissoluble cohesion." They are both the results of a mental process which preceded and produced them—a process which, though long since organized and solidified into what may be called an instinct, is nevertheless still within our reach and capable of being analyzed into its elements, and which, when analyzed, yields us the proof of the validity of our irresistible conviction "that external things do exist, and the reason why we are obliged to think it"; which proof and which reason are the finalities that are as valid and as binding as an intuition. This ultimate analysis of the mental process which produces the "irresistible conviction" and the "indissoluble cohesion" etc., shows that every perception consists of two very different classes of elements, namely, 1st, the sensations which the object excites in us, and which, in their essential nature, are mere feelings, states of consciousness, that are as nonextended as our emotions, and hence of themselves, are indeterminate and nonperceivable whether single or in relation to each other; and 2nd, the object and its properties which, of themselves, are also indeterminate and nonperceivable whether single or related to each other, such as a mere something, or a mere extension, or a mere extended something undefined by a sensation, such as a color for instance. These two classes of elements, when related to each other, as they are in every perception, determine each other and make each other perceivable in the manner in which they are perceived in our every-day experience. Thus, while the unextended sensation called red is nonperceivable, and an uncolored line is also nonperceivable, yet when the indeterminate red color, and the indeterminate extension of the line are combined in the process of perception, the red sensation seems as long as the line to which it is related, and is thus determined and made perceivable by the extension of the line; and the red sensation gives seeming color to the extension of the line to which it is related, and thus determines it and makes it perceivable; and now they are both perceived in conjunction as a red line.

HUMAN IMPONDERABLES—A PSYCHICAL STUDY.

BY J. D. FEATHERSTONHAUGH.

II.

MESMERISM.

It is a common occurrence in mesmerism to meet with a person whose system may be so imbued with this influence that it requires hours to dissipate it. The following case is an example of this. A Mrs. Davis, the landlady of an inn, had been kept up through the night of Christmas by some drunken men. I happened to pass the door early on the next morning and heard her begging the ruffians to go away. Calling a policeman I assisted him with a good will in clearing the house. Her husband was absent and these noisy fellows had kept her up all night, suffering from headache, fright and want of rest. As she stood behind the bar, I made some passes, and in a few minutes her eyelids trembled and she grasped the edge of the counter. She was soon in a profound sleep, when I removed her to a sofa in an adjoining room and left her in the care of her sister.

In the course of the day I looked in, but seeing her busy about household matters, went away without speaking. Returning to the house in the evening, her niece told me there was something the matter with Aunt Nancy, as she had not spoken during the day. I found her sitting at the tea table with her children and apparently quite herself, but as I spoke she uttered a suppressed scream, gazed about vacantly for a moment or two, and then suddenly recognized me. She had been in a mesmeric sleep all the day, notwithstanding which she had attended to her household matters and was only awakened by the sound of my voice. The last thing she remembered was grasping the edge of the counter in the early morning.

The sharpest criticism that mesmerism has ever been subjected to has been leveled at the claim, one universally insisted upon by every observer, of the operation of its influence at a distance. Having on the occasion to which I now refer entertained some friends at dinner, late in the evening I walked to a neighboring village to order carriages for an excursion on the following day. Knowing that one of the ladies who dined at my house, and intended to sleep there that night, was extremely sensitive to mesmeric influences, it occurred to me on my way back when at the distance of half a mile to attempt to mesmerize her. When I reached home I found the company in confusion; the lady lying on the sofa motionless and passively rejecting the various propositions of vinegar, doctors, cold water, etc. On approaching and raising up her eyelids, the symptoms of mesmeric sleep were present, and taking her hand I asked if I could be of any service. "Yes," she replied, "you may as well waken me up, as you had no business to put me to sleep out of doors." It seemed that about fifteen minutes before my return the lady had been talking in her usual lively manner, but in the space of a few moments became abstracted and silent, closed her eyes and, regardless of the company, drew her feet up, disposing herself comfortably on the sofa for the irresistible sleep which overpowered her.

In several instances afterwards this fact was verified, not from any great distance, but from the outside of the house or from another room, taking extreme precautions that the person influenced should have neither the slightest knowledge of my proximity nor of my intentions.

I was requested by a physician to endeavor to procure some alleviation of the horrid agony one of his patients endured from a hip disease, which it was evident must prove fatal in a short time. The object was to obtain a little respite and rest. The patient readily succumbed to the influence, but after a few days it failed to relieve the pain, and strangely enough, she appeared to suffer as much during the sleep as when awake. The great sensibility of this woman made her case an uncommon one. At any hour of the day or night (the experiment was tried at all unseemly hours) a few passes made somewhere in the vicinity of her house threw her into a state of coma, and on going in or sending in some person with a plausible excuse, she was invariably to be found in a deep sleep. The phase known as submesmerism or self-induced mesmerism was a noticeable feature in this case. It was sufficient to fix upon, in her hearing, any given hour at which she was to be mesmerized from a distance, to bring on the sleep at the appointed time, although the mesmerizer might have forgotten it altogether, and have been actively engaged in some other occupation entirely foreign to the subject. Cursory writers take these rare exceptions for the rule. The next relation will be the evidence of the imperfect reasoning, which gives suggestion too prominent a place.

The following example is of importance in showing the source of mesmeric power, and putting us right with respect to the various notions of imagination, animal heat, hysteria, expectant attention and suggestion. The conversation one day after dinner between a gentleman and myself had turned upon the alleged effects of mesmerised water. Never having seen or tried the experiment, yet to illustrate what I supposed to be the method, I poured out a glass of water and made some passes over it. The conversa-

tion soon changed to some other topic, when a lady, tired of waiting in the drawing-room alone, reëntered and took a seat at the table. No reference whatever was made in this lady's presence to the subject we had been discussing, but entirely different matters were introduced in which she took a lively part. Suddenly she became silent, and words fail to express our astonishment and alarm when we discovered that in less than a minute she had fallen into a state of insensibility.

We exerted ourselves to arouse her, and so far succeeded that in some degree she recovered her voice, and to our questions as to the cause of her seizure, for we thought it such, replied that it had been occasioned by the glass of water she had been drinking. It was some moments before we connected cause and effect, so completely had the conversation about mesmerism passed from our thoughts, when to our great relief and admiration we found that she had actually drank the water I had prepared. At length when thoroughly awake, she knew nothing of the effects of the water, of our alarm or of her explanation. This accidental experiment led to several others, and the broad fact resulted that whenever this lady ate or drank any substance mesmerized without her knowledge, she was affected in the same manner as by passes made before her face.

A gentleman living in my vicinity, whose wife had suffered for many years from uterine disorder attended with great pain, had heard that mesmerism was supposed to alleviate many painful symptoms in such cases. Without informing me of the cause of her suffering, he begged me to try the effect of some passes. At the third sitting she experienced most violent pains, describing them as red hot balls rolling through her body, with a general direction downwards. As these shifting pains only followed the application of mesmerism, relieving for a time the constant seat of distress, we were encouraged to continue. For a few days the suffering descended to the knees, now in the one, then in the other, until it passed into the ankles, then into the feet and finally disappeared. Owing to my removal from that part of the country I lost sight of the case, but the gentleman wrote me a year afterwards that his wife continued well and free from pain.

With perhaps no better motive than morbid curiosity, I one day strayed through a poorhouse, part of which was devoted to a few pauper lunatics. Behind the grating of one of the cells there was a young woman in a straightjacket, wildly pacing up and down her narrow quarters and muttering some unintelligible fierceness. When after several vain attempts I succeeded in catching her eye, her turns became shorter and shorter until she seemed drawn by some force to the grating, and held there, as it were, in spite of herself. Her head soon fell forwards and rested on the bars; her eyes closed, her features softened and her restless manner vanished. Fearing that she would fall, as she had not the use of her hands, I sent the keeper in who found her in a deep coma, and laid her on the bed, where she remained asleep for three hours, insensible to every external noise. On my next visit I regretted to learn that the insane patients had been transferred to an asylum at a distance.

These eleven cases which I have briefly selected from my notes cover nearly all the principal claims that have been made for mesmerism, and give us a fair idea of the prominent facts. Minor effects have been omitted. The therapeutic results which seemed to follow the ministration of this influence were beyond the limits of my purpose; they were incidentals, and have been noted here because they were constant and obvious. The purpose was to know the substantial facts through personal observation in order to think intelligently and speak rationally of the subject. The result of this investigation, in a sufficiently prolonged examination, confirmed preceding statements and brought a well-founded conviction of a force evolved from the human organism, mentally directed and producing allied effects upon its own body and upon others near by or at a distance. This force which answers to no tests of electricity or mineral

magnetism, seems to be set in motion by the hands, by the eye, by the will and perhaps by all three jointly. It remains certain that those persons known as mesmerists produce effects when others fail, and so constantly that we are obliged to look to personal qualities. Mesmerism is the foundation on which all the emotional theories of prayer cure, faith cure and Christian science, so-called, are constructed, and which offer only one observed fact for our consideration, borrowed from the healing effects of mesmeric force.

The frequent instances that are met with when an apparently similar condition is produced by suggestion or gazing obliquely at a bright object, may seem to contradict the hypothesis of a force proceeding from one person and acting on another, but experiment shows that kindred effects, differentiated in some degree as in the faculty of clairvoyance, follow both methods. In the light of the higher results, it is impossible to treat the bodily condition brought about by mesmerism exclusively as an effect of the patient upon himself. The physical state does not seem so much due to the direct action of mesmerism as to the abnormal relation that is established between the intelligent principle and the brain.

Mesmerism is rather too broadly spoken of as a direct cause for all the wonderful phenomena which follow in its train. It is a simpler view of the subject, and more consonant with experiment, to regard it only as a means of shutting off the brain and senses, and allowing a condition which enables psychical forces to energize through other channels, as in clairvoyance and curative effects.

[TO BE CONTINUED.]

SOCRATES.

By IDA ESTELLE CROUCH.

The name which heads this paper is one so familiar not only to the world of culture, ethics, and philosophy but also to the traditional lore of the common stock of knowledge which the religious and law-abiding civilization of the nineteenth century possesses, as to need no formal introduction to the acquaintance of the most ordinary student of literature. Yet the truth which this illustrious man sought and taught, and the life which he lived present so noble and exalted an example of the conquest of the spirit over the ignoble and debasing influences that trail the divine nature of man in the contaminating dust of selfish desires and social prejudices, that the intimate study of his character, and the fullest intellectual and sympathetic comprehension of his mental and moral status are indispensable to the mind that would take into itself as a vital principle the wisdom of the past.

The common experience of all men in all generations and all climes bears evidence to the twofold destiny of the human race, of which the Christian sign of the cross is emblematic; the meeting, the crossing, the union of the spiritual struggling Godward, and the earth-cleaving tendencies of the physical and sensual nature. Under favorable conditions of natural forces, leisure and the accumulation and distribution of wealth, certain peoples have, to a considerable degree, subdued and controlled the lower element, and proportionately cultivated the higher; while others, overcome by the dreary and oppressive immensity of nature's works and laws, with which they were utterly unable to cope, have remained little better than the beasts which they slaughter for their daily food. But the war with the storm, the flood, the rock, the lion, and the pestilence is not the only obstacle in the way of the psychic development. In man's own immediate nature unimpeded by external forces there is continually waged so powerful a contest against the true, the good, and the beautiful that a refined type of civilization seems often only to enhance the hideous deformity of a nature that yields to the grosser element; and nations on which the lofty intellects of many godlike sons have placed the crown of surpassing excellence in literature, art, and the science of government have equally excelled in unworthy ideals, false standards of morality, base superstitions, cruel intolerance, and an utter perversion of both public and private education.

It was into such a state of affairs, in the palmiest

days of Athenian glory, that the philosopher, Socrates, was born as an angel of light, a bearer of good tidings a preacher of truth, and a doer of righteousness. His natal year, 469 B. C., and the succeeding years of his life beheld the most delicate Greek culture with its passionate love of aesthetics, oratory, and heroism. His parents were humble people; his father, Sophroniscus by name, being a sculptor, and his mother a nurse. They had little in the way of worldly aggrandizement to bestow upon their son, but his mind reaching out with native zeal for aught by which it might be profited, he was given the advantages that were to be had in the schools and groves of Athens, or wherever her philosophers or wise men held learned discourse. From the acuteness of his logic, and the wide scope of his general knowledge it is evident that he had ample preparation in all that went to make up the well-educated Athenian. The democracy of the state had been brought into a conspicuous position by the great national victories, and Socrates suffered no special inconvenience on account of his lowly origin. There is no evidence that he ever in any way exerted himself to earn a livelihood. The small patrimony left him by his father was sufficient for his meager wants. His mission was concerned with that in which fine dress, position, luxuries, or popular applause had no part; and though this indifference of his to a worldly providence was a source of grievous annoyance to his energetic wife, Xanthippe, it was a fitting setting for the continual attitude of reproach that he bore to the corruptions and frivolities of the ease-loving Athenians.

Early in life he turned his attention to philosophy. He was a true lover of wisdom; and his philosophy and himself as a philosopher can in no way be confounded with brilliant savants, and glittering and logical though false modes of reasoning that have so often passed current as a high style of scientific philosophy in various stages of the world's history. He sought the eternal and the everlasting truth; the truth that Omnipotence has revealed in nature and in man; that makes a lie a revolting distortion, and only those souls white and grandly wise that have hated all meanness and injustice.

Very different was the standard in the city of Minerva when the plain and unassuming Socrates made his appearance in the intellectual arena, that is to say, upon the streets and about the market places of the Grecian metropolis, the well known haunts of the leisurely youth and the subtle sophists. These sophists, with whom Socrates was often very wrongfully classed, were a prominent factor in Athenian society at that time. It was a time of political change and shifting opinions. The glib tongue, the dashing presence, the keen retort, the showy oration, and beautiful physical proportions appealed most strongly to the intense passions and fervid imaginations of those prosperous dwellers in that sunny, zephyr-kissed clime, and under those tender, Hellenic skies. Gentlemen of wealth desired that their sons should be educated to appear to the greatest advantage. In order to do this, besides the usual course in gymnastics, arms, music, poetry, mathematics, and oratory, they must be able cleverly to refute any argument, to make the wrong appear the right, elegantly and skillfully to parry any assertion or fact which they wished to evade. The sophists undertook to give the instruction that would accomplish these results. They were liars by trade. The most polished of them received exorbitant fees for their services. They had no purpose in the world, except, as any merchant man has, to dispose of their wares to the best advantage. They sold what their customers wanted, and supplied the demand for eloquence utterly regardless of the truth, the sense, or the effect of their teachings. Socrates, with the inborn vision of a seer and a prophet saw through all this sham and contemptible mockery, and that it tended to the ultimate ruin of the state; that the Greeks as a nation were yet far removed from the plane of high thought and noble action which should distinguish the triumphant victory of the spirit over the clogging hindrance of the flesh. He saw that truth was everywhere downtrodden, oppressed, and put to shame; and it was borne into him with the force

of conviction that became a god's constant presence, that he must find her, free her, and raise her to her rightfully regal throne in the hearts of men. It was to attain this end that he was constantly among the people, neglecting all other business, in his shabby attire, and with his ceaseless questionings. The Delphic oracle had pronounced him the wisest of men. In his humble soul he could not understand this, and proceeded to test the oracle. He went to men who professed to be wise, to literary men, to statesmen, to tradesmen seeking their wisdom. In all he found a love of self, and a narrowness of thought that shut out the pure sunlight of truth. Yet they all professed to know, and no one was willing to confess himself ignorant, until in sadness of heart he uttered his famous words that he was truly the wisest of men, in that while others, being ignorant, thought they knew something, he knew that he knew nothing.

In personal appearance Socrates was far removed from the Greek ideal which worshipped in every form the beautiful with a passionate adoration. His features were coarse, his nose flat, his lips thick, and his eyes protruding, while his whole figure was built with a stolid strength that was exactly the opposite of any vague, ethereal or poetic ideal. Even his dearest friends compared his general appearance to that of a satyr. He himself made sport of his ugliness, and claimed that his eyes were of more use than others, because he could see farther around with them; while, since his nostrils were so much larger than others, they could inform him of more delightful odors. He was possessed of the greatest bodily endurance, going with scanty clothing in the winter, and walking over the ice and frozen ground with naked feet. In battle he was brave and sagacious, never losing his head in time of panic, and thoughtfully protecting those near him. He did not scorn convivial pleasures, and while he could drink a great quantity of wine, no one ever saw him overcome by its influence. He had the admirable ability of deeply concentrating his thoughts to the complete exclusion of all that was going on around him when pondering a difficult problem. In every experience in life he adhered strictly and tenaciously to the open and upright course. In the disordered and corrupt politics of the state, it may well be imagined that such a stand would be fraught with exceeding danger. Socrates wisely abstained from much interference in public affairs, but whenever he held a responsible position, as he did several times, he unflinchingly cast his vote and gave his voice for the law and the right, even with the entire assembly against him. He believed and constantly taught that all citizens should be directly interested in public affairs, and unhesitatingly passed his opinion as to the right or wrong of the conduct of public officers. But probably in his own case he thought he could do more good by his warnings and teachings to the people than by running the risk of losing his life in the unreasoning and heated intrigues that characterized public service.

His domestic relations have become traditional, and Xanthippe's is a name not less famous than his, though somewhat less favorably known. There seem to be no just grounds for believing that she was a habitual and unreasoning scold, although we are told by Xenophon that she had rather a lively and emphatic temper. I do not doubt that the poor woman had enough to try her patience, not making any pretensions to philosophy herself, and, having a hungry household to look after as well as a philosopher, felt the need of something more substantial, as a steady diet, than arguments; and, if we may trust the chronicle, she sometimes wielded the latter far more vigorously than her worthy lord himself, if not quite so logically. We have the strongest evidence that Socrates highly appreciated her. He said she was just the kind of a wife a philosopher should have; for when she was out of humor he could put in practice all the wise precepts of endurance he had been preaching; and he reprimanded his boys severely for any complaints against the irksomeness of her authority.

There has been much conjecture in regard to the daemon or familiar spirit which Socrates claimed was his constant companion. It had always a warning voice when he contemplated an imprudent action.

Certain authorities think he meant by this simply his calm reason with which he took care to act in accordance and called it a spirit to make its existence more intelligible to those people who believed themselves surrounded by gods and goddesses as much as by their fellow beings. Others think that he believed a divine being actually and literally guided him. I myself believe that Socrates simply refers to his soul. The whole substance of his teaching exalts the reality of the spirit. It was the knowing, the feeling, the progressive power. Men were placed on this earth and held down by these terrestrial surroundings for the entire purpose of developing it, and fitting it for another sphere. He believed in superior beings as all men of superior minds do. He believed in a great first cause, and that it worked to good throughout all nature.

For seventy years he plied his questions and humiliated false pretensions. We are often startled by the likeness of his teachings to the Nazarene truths: Do unto others as ye would that men should do to you. No evil can befall a good man whether he be alive or dead. Obey the law. Submit to the holy God. We know that virtue is one and the same in the soul of every man that God has made.

At last popular opinion, or rather jealous enemies, insulted at his continual reproaches, angered at his warning against their ways, brought him to trial for corrupting the youth and blaspheming the gods. For where is the age that could stand undaunted in the white light of truth? And where is the nation that has not slain its prophets and crucified those that yearned and labored for its salvation. Socrates died as he had lived, a lover of honor, an upholder of truth, and a scorner of aught that maketh a lie. His famous Apology before the judges is a classic that shall proclaim truth for all time; and he drank the fatal hemlock as a welcome potion that should bear him on its tide to sweeter communion with worthier spirits.

No man except Christ has done more for the education of the human race than he. He was Bacon's master in the inductive method. He lured philosophy from the clouds and placed her among men. He demonstrated by a long life that morality and religion are twin sisters that can never be separated; and like every martyr he set the seal on his fate by his death.

CHEYENNE, WYOMING.

TESTS OF THE SOUL'S IDENTITY BEYOND THE GRAVE.

By MRS. F. O. HYZER.

I will now fulfill my promise to write for THE JOURNAL a statement of some which are usually called "tests" of the soul's identity beyond the grave.

Being so constitutionally conscious of my own self existence and of the impossibility apparent to me of subtracting anything from or adding anything to the infinite system of which my identity is an intelligent factor, I have never been a special "test" seeker in that direction, yet I am always more than willing to help others differently constituted to gather the proof they require to convince them of their own self existence and its self-perpetuating necessities and certainties. I will give a few experiences in as few words as I can present them.

While residing in Baltimore my husband had a very dear friend with whom he had been in the habit of playing chess every evening nearly for several years. By experts at the game they were considered very skillful and evenly-matched players. I often sat beside them with my writing and reading to recall them to their normal state whenever their extreme concentration of mind upon the game caused them involuntarily to hypnotize themselves into materializing too forcibly their ideals of castle taking and knight capturing; yet I never interested myself in the game, nor even became in the slightest degree acquainted with either the principles or details of its movements.

In 1880 our friend passed from the outer form, yet he still continued to visit us quite as constantly as before he ascended to a higher plane of consciousness, as was most clearly proved, not only through the seership of my daughter, my sister and myself, but through the agency of the table which served in giving us intelligent messages from him whenever we chose to seek communion with him in that manner. On the occasion to which I shall now especially refer, as we were conversing with him at the table, my husband asked him if it would not be a pleasure to him to play another game of chess with his old friend, and whether he could do so. He gave us to under-

stand that it would, and that he could do so if I would follow his directions by the signals he could give me through the table, Mr. Hyzer arranging the pieces on the board and proceeding with his side of the game in the usual manner. I consented most willingly, and after more than an hour of the closest application of skill on my husband's part and the most faithful obedience that ignorance could yield to persistent and unquestioned authority on my own, the game, which Mr. Hyzer admitted was one of the closest tests of his skill that he had ever played, was won by our friend, to his apparent great delight, as the unusual dancing and tipping of the table bore evidence.

Who played the game with Mr. Hyzer? I surely was as ignorant of the nature of every movement made on the board as the board itself. Intelligence directed the movements on both sides. Mr. Hyzer surely did not play with such all-absorbing intensity of mental concentration against himself, and if "magnetic force" or "electric currents" can of themselves prove such skillful chess players, I am sure our immortality of individual mind and its future possibilities of usefulness and beauty are raised upward on these evidences of the grandeur and magnificence of the universe, to which we must be most undeniable factors, to an incomparable height of imagination. At this point, with my poetical wings freed by such a concession, I am quite sure I should soon more than ever deserve the charge of being not only a "transcendental," but a "mathematical" Spiritualist. I leave the simple and true statement of the facts of this experience with those whom it may concern to consider it. The only object I have in stating them is a desire to aid those who still require such proof of individual identity beyond the grave.

In the spring of 1876 a very dear friend of mine, residing with his wife and two beautiful little children in Philadelphia, left his home very suddenly, as was supposed by his friends under the influence of a very intense mental excitement resulting from the loss of his entire property, a loss which his excessive mental efforts for months had failed to prevent, and which, as it seemed, had produced in his brain a state of temporary aberration or insanity. I received a telegram from his friends informing me of his departure from home and the inquiry if he had visited my home in Baltimore, as his friends thought his warm friendship and that of his wife for myself might have led him to seek me. I replied that I had not seen him. On the same night, as I was lying in my bed, feeling quite too much interested in the fate of my friend to be at all inclined to sleep, my psychic vision was suddenly quickened, and the missing friend, accompanied by two other spirits, stood before me. He seemed to be very eager to reach me, and to have me know that he had arisen from the outer form, while his companions seemed as anxious to induce him to go with them in another direction. His clothing appeared quite disarranged, his hair disheveled and apparently dripping with water, and altogether his appearance impressed me that he had left the body in a very unhappy state of mind and under very unfavorable conditions in relation to his transition.

He and his friends very soon disappeared, leaving me in a state of physical chilliness and excitability quite unpleasant to bear. Immediately my guardian father stood before me, and thus addressed me: "I have just learned that a dear friend of your's was born to the higher plane of life last evening. As soon as he fully recovered consciousness he wished to communicate the fact of his new birth to his sorrowing wife and friends. His first thought in so desiring was to appeal to you to send or bear her the message, as he could not directly impress her. It is quite true that his mind did become unbalanced ere he left his home, and he had wandered he can not now remember where or how long after he left his home, till he found himself in the water of a lake or river, not so far from shore but that he could easily reach it, when once more his bewilderment of mind set in upon him, and he recalls nothing further until he found himself released from his weary earth form and surrounded by his loving, care-taking friends in the higher life. His influence upon your atmosphere was too oppressive, owing to his overwrought emotional state, and I requested his guardian friends to assist in aiding his withdrawal from your presence, promising them and him to instruct you of his condition and of his wishes to have you communicate with his wife." I promised my father that I would do so, but on the following morning when I sat down to write to his wife, my heart became so sorrowful for her that I could not persuade myself to give her the details of the scene that had been presented to me regarding her husband's transition, and I yielded so far to the influence of sorrowful sympathy as to only say to her that I was deeply impressed with the conviction that her husband was in the higher atmosphere, and would no more be her companion save as an arisen, liberated spirit. I soon received a letter from her telling me what efforts she had made and was still making to find her husband through consultations with the best mediums of whom she could learn, and through advertisements in many

daily papers in different cities. I might say many things in relation to all the details of our correspondence and her sorrowful search for her husband, but I will only pass directly to the test of spirit communion involved in the narrative under consideration. In three weeks from the time when my friend informed me of his transition, his wife learned by information received from the mayor of New York city that a person answering in every particular to her advertisement of her lost husband had registered on the books of one of the city hotels on such an evening—I have forgotten the day of the month, just three days I think from the time he left his home—and that his lifeless body was found in his room on the following morning; that he seemed to have fallen carelessly across his bed, still wearing his overcoat and other street clothing, proving that he passed from the body soon after reaching his chamber. The clerk of the office remembered that he presented a somewhat singular appearance, as his dress was quite disorderly and his hair seemed wet and almost dripping, though the weather was dry, and that his manner was wholly free from any appearance of an abnormal character. His friends immediately went to New York, identified his clothing, watch and pocketbook, which were still in charge of the superintendent of the morgue where his form had been kept for several days for identification ere it was interred in the cemetery of strangers. His body was removed by his friends to Laurel Hill, Philadelphia. As it proved, upon comparison of details, our friend gave me the call on the evening following his departure from the earth form, and my father's statement to me was wholly correct regarding the time of his birth. I have since learned from his spirit friends that on the evening of his departure from the body, ere he sought the hotel, he fell into the river near the New York and Jersey City ferry and was rendered temporarily sane again by the shock of coming in contact with the cold water, and in that condition of physical chill and mental excitement he had reached the hotel, registered his name, taken a room and had passed from the body very soon after having entered it. I leave the plain statement of the facts to those who may be interested to reflect upon it.

I believe many things, speculate concerning many more; but a few things, by virtue of sense and reason, I know. Being faithful in my devotion to these few things, I am made ruler, to whatever extent I from day to day require, of the truth and the facts of the universe. I have volumes of these facts of interspherical communion, and the identity of individualized intelligence beyond the grave, but I seldom relate any of them, and with the exception of a few positive evidences of my mediative relations to the dual universe I have never given any report of them to the public. While I do not undervalue special facts relating to our life beyond the grave, I may from my method of reasoning perhaps attach less importance to them than many far more vigorous and learned reasoners do. My experiences and observations have taught me that these special "tests" as they are popularly called retain but a brief influence over the brain unless they are based upon universal principles of nature as demonstrated by science and wrought into harmony by a philosophy that unites them with universal phenomena by induction, and with subjective truth by deduction. Without the latter to sustain, the former soon fade from the mind; with this sustaining power, the entire individual existence becomes a grand, ceaseless science with omnipresent mind, without which mental omnipresence, life would be purposeless and law nonofficial, and being would cease to be.

Perhaps my views on this subject will be best understood by "the common people" as they are called who hear simple truth spoken in the simplest manner "gladly." A friend of mine who listened to nearly all the lectures I gave in our Baltimore society for several years said to me but a short time before she left her outer form, "How glad I am my dear sister and friend that I have never been so learned as ever to misunderstand you!" I am very often reminded of her self congratulation by the remark from many of my listeners that I send my thought over their heads, when entirely the reverse is the truth in the case, they having so long been taught to stand gazing up into measureless ether for the kingdom of heaven, have become unable to see and feel the practical application of the divine truths of their daily experience which would teach them the sublime certainty that the kingdom of heaven is within them.

Notwithstanding all these misappreciations of the nature of my inspirations, I move on with ever-increasing pleasure and gratitude in my legitimate life work, not of "calling sinners to repentance," but an aspiring, needing humanity unto the true resurrection or unfolding of latent possibilities to the sweet heavenly enjoyment of divine certainties. In this labor the fullest and most unquestionable demonstrations of science accompany me and sustain me, giving constant and indisputable proof of my fairest ideals, and rendering into prosaic formulation my most transcendently poetical reports of discoveries that I am daily making through my own methods of psychic research.

At times I almost tire of the din and ring and echo of the scale practice of humanity in the art of hunting up and cultivating individual soul in the form of self-hood, but I soon remember that without all this toil and persistence in individual practice the grand oratorios of a Mozart could never have been artistically rendered and perpetuated by the generations; as without the primer lessons in astronomy the mind skeptical to the claims of ancient prophecy or psychic seership made conscious that the evening as well as the morning stars could and must have sung to the glory of a planet's dawn, since now they have the scientific assurance that light must and does sing.

RAVENNA, OHIO.

SOME PRACTICAL CERTAINTIES FOR THE COMING YEAR.*

BY REV. M. J. SAVAGE.

"Let every man be fully persuaded in his own mind."—ROMANS xiv. 5.

If life is not to be frittered away and wasted; if it is not to be expended merely in the provision of food and clothing and shelter for the body; if it is to be raised above mere interest in the social or political affairs of our fellow men; if it is to be something grand, to have a purpose in it,—then there must be at least some things of which each man is fully persuaded in his own mind. That is, at the beginning of each year, at the beginning of each day, all the way through, there must be some clearly thought out, conscious purpose, plan, some theory settled enough for practical use, so that we may have something far off to aim at, something we believe in, that we believe is worth while, and that we believe we can attain.

And yet the great disease, as it seems to me, of the modern world is uncertainty, a disease that perhaps we shall see need not discourage us,—not a fatal disease nor incident even to the most hopeless phases of modern life. Yet it is an uncertainty so real in many lives as practically to paralyze effort. I find men and women on every hand whose lives are not satisfactory to themselves, who are not achieving anything that seems to them worth while, who question whether the world is better because they are in it, who are not quite sure that they are helping on any single cause, all on account of this paralyzing doubt and questioning.

Let me indicate in two or three directions what I mean. Take the matter of religion. People are criticizing the Bible, saying that nobody knows who wrote Genesis, nobody knows by whom this or that prophecy was composed, nobody knows concerning the authorship of John, whether John wrote it or somebody else, whether it contains the story of an eye witness of the life and teachings of Jesus, or whether it is merely tradition, philosophizing, speculating. Since there has come this great doubt into the world concerning what once was regarded as forever settled, there has come also an equally paralyzing doubt concerning the authority of the church, so that we can no longer believe that the decree of pope and council is the utterance of the word of God. Men have begun to question whether religion itself, which they had always associated with these beliefs, is not about to pass away, whether there is to be anything permanent in these traditions, these sentiments, these feelings, that seemed at one time to link them vitally with God, to lift their lives out of the commonplace, to put something of poetry, something of meaning, something of sublimity, into that which seems stale and flat without them. Doubt has gone so deep in regard to some of these questions that it has touched the very being of God himself. People wonder whether there is any God; if there be, where? if he be not on a throne, as we used to understand, if he be not in some special sphere, at some central part of the universe that we can call heaven, then where? If he be diffused through all space, then is not all personality gone? Can he any longer mean anything practically to us? Is he our Father? Does he care anything about me? Does he know when my heartaches? Does he know when I have lost a child or a friend? Is this a part of any plan? Are the sorrows and the tears of life merely thrown away, or do they find echoes somewhere in the thought and the heart and the purpose and the love of one strong enough to guide and save? I say people are all afloat in regard to these deepest questions of life.

Then, when we turn to more human things, they are equally uncertain in regard to questions of duty, as to what they ought to think, what they ought to believe, what they ought to attempt in their social relations.

Take as one illustration the fact that the great political parties of the country stand face to face in battle over the great principles involving the relations of this nation to all the other peoples of the world. Shall we enter into free commercial relations with other people, or shall we try to build a fence around our

*Phonographically reported.

own country, isolating ourselves practically from the rest of the world, and live on our own resources and within our own borders? This is a great question. No wonder the ordinary thinker, the ordinary newspaper reader, is bewildered concerning it,—wise men on this side, wise men on that, men who have given years to the study of it,—more time than the ordinary reader expects to give, unless he drops his business and devotes himself entirely to it. Which way, then, shall we go in the midst of such paralyzing uncertainties? Or take it concerning the question of labor,—labor and capital at swords' points in Europe, in America, all over the world. We want to help,—help lead, help lift, help make the world a better place for everybody. But how? What shall we do? Is there anything known? Here is one man who has given years of study to the subject, and he tells us that the application of the single tax as stated by Mr. Henry George is the one, certain, only way out of the difficulty. Here is another man who urges us to join some nationalist organization, adopting the theories of the famous book of Mr. Bellamy. Here is another man who tells us that both of these are vain and foolish imaginings, and that the one next step onward and upward for the struggling laborers of the world is to establish by law eight hours as a working day. So in every direction men question. Whom shall we join? In whom shall we believe? What man shall we choose as leader? Can we accomplish anything?

Take it, again, in regard to the matter of poverty. The poor, as the New Testament says, are always with us. Would that they might not be! We would, if it were possible, abolish poverty. We do not believe the old saying, "Blessed are the poor." We believe that a man is better if he can conquer and control his circumstances, if he can work out his freedom, so that he can have time for study, for educating his brain, for living, and not be merely tied down to the drudgery of supplying the immediate physical wants of himself and of those dependent upon him. How shall we go to work to make things better? We have tried, perhaps over and over again,—I have,—to help some individual cases, and have found ourselves deceived. We have searched out some needy person, and have tried, leaving aside the great world problem, to help just that one man; and we have been cheated. He has played upon our sympathies and betrayed them. Or we have been trying to help some worthy woman, and have found that she stood in such relations with a drunken husband, whom she would not desert, that our help for her has simply resulted in feeding and supplying his personal vices. We become discouraged, our sympathies are driven back upon themselves; and we question whether it is of any use to try.

Then what? I see men who have no particular notions in regard to any of these matters, who do not care for them, who have given the problems up, who are simply engaged in their own personal affairs. They enjoy their business, they enjoy making money, they enjoy the power that the possession of money gives them. "Here at any rate," they say, "is something real, something tangible. We do not know anything in regard to these other matters which people are discussing. Here, at any rate, is something we can do." And they give themselves up to that.

We find another effect produced on another type of man. Some man who is sensitive, who is touched by the sorrow of the world, who hears the sad music of this human sorrow, becomes despairing. He does not fall into selfishness. He could not be content in that; and yet he is discouraged and troubled, not knowing which way to turn.

Then there is another class of minds,—the people who give up the problems of life and simply turn to personal enjoyments. They say: "These things, at least, we can attain. We do not know whether we can help the world. We do not know whether there is any plan about the world. We look down the past, and see nations and civilizations rising and sinking like waves in a far-off sea. We do not know what the end is to be, but present enjoyment at least we can indulge in." And so they give their lives to that.

This great disease, then, of uncertainty is the thing that you and I, as we look out over this coming year, need to be cured of, it may be, so that we may fix our eyes on some definite goal, may feel our hearts fired by some grand purpose, may join hands with each other for the attainment of some noble end.

That we may not be troubled overmuch by this fact of uncertainty that I have noted, I want to ask you for a moment to consider the cause of it, that we may see there is not so much occasion for discouragement as at first might appear. Only a few years ago there was no occasion for this uncertainty. People knew, or said they did, and thought they did, all about the origin, the development, and the destiny of this world. They had clearly thought out in their minds, had taught to them as children, preached to them from the pulpit week after week, year after year, a certain definite scheme of things which they did not doubt. The great majority of men had no question as to the general truth of the scheme of things that was presented

to them. They knew, for example, that there were three persons in the Godhead, and that these three lived in a past eternity, finding complete and perfect satisfaction in this sort of association with each other for uncounted ages before the world was. They knew that at a definite point of time, only a few thousands of years ago, on account of a revolt in heaven, a certain number of fallen angels had been cast down into the new-created pit, and that God had determined to create the world and repeople his desolate celestial sphere. They knew that the first man and woman fell; and were cast out of the garden in which they had been placed; that they lost their innocence, and fell under the wrath of God. They knew that God appeared and spoke to the patriarchs, and that after a time he selected one family to be the seed of a great nation, which was to be his own particular people. They knew that he was to train this people and lead them on up the ages until the fulness of time; and then he himself was to come to the earth, born of a virgin, taking the shape of man and bearing the sorrows and living the life of man, preaching to them, then by his suffering and death redeeming the world. They knew that since that day the church had been carrying this gospel, this good news of salvation, over the world, and that by and by, when the elect had been gathered from the four corners of the world, then the end was to be. This scene of things was to close, and the eternal condition of the saved and of the lost was to begin and go on unchanged forever. People thought they knew this. The universe was a very little affair. There had been made to them a revelation that threw light upon the whole of it from the beginning to its end. So certainly did they know it that even the little children comprehended it, and it never occurred to them to raise a question. Perhaps you remember the story of the minister's little girl of seven, who, when some one rang the bell, went to the door, and on the person's inquiring for her father said, "He is out; but, if you wish to talk about your soul, walk right in, for I am familiar with the whole plan of salvation." Everybody was familiar with the whole plan of salvation. The universe was small, definitely outlined, and comprehensible to all. There were no vexing problems in regard to the rich and the poor. The poor were taught that they were born into this station of life, and they ought to be contented. The rich, indeed, were to relieve special cases of poverty or great need by their charities; but they were taught—the teaching rings throughout the New Testament—that whether any were rich or poor, learned or ignorant, slave or free, married or single, diseased or well, none of these things mattered,—that that was the meaning of life: We were here only for a few years of probation; and our eternal destiny was to be fixed by the way we lived, not some other place, but the place in which we found ourselves here. If a man was ever so poor, he could at least be true and faithful and obedient to the church; and his eternal destiny was safe. He might be ever so rich, but he must be equally faithful to the church, humble, and obedient; but his future destiny would be no better than that of the beggar who knelt in the church by his side. None of these problems could exist in that kind of a universe. There was none of this paralyzing uncertainty. No matter what question might arise, an authoritative answer direct from God could be given. Man's whole duty was obedience.

What is the cause of the change from that condition of fixity, certainty, that settled state of affairs? Is it because the world is less wise? Is it because the world is less good? Has this great change come upon the world as a calamity, as something to make us fear and doubt and tremble? What is the cause of it? Every now and then I come across a certain class of minds who seem to be fully persuaded that the doubts concerning the New Testament are the work of critics who are enemies of God; that if only they would keep still, if only they would not write their questions and arguments, all would be well. I find people who seem to think that Mr. Darwin, for example, is guilty of impugning and opposing the truth of God, because he teaches a doctrine of the origin, destiny, and end of man different from that which once was held as an authoritative revelation from the Father.

But what is it that these men have done? What have the critics done? They have not changed any truth. They have not impugned any truth. They have not unsettled any truth. They have simply found out out truth, and told it to a waiting world. What has Mr. Darwin done? He has not changed the nature of man. He has not changed any fact concerning man's origin, the method of his development or his destiny. In so far as he has demonstrated what he teaches, he has simply told us the truth; and, when a man loses an error and finds the truth, he loses an evil and finds a good, he gains something more of the divine. As a matter of fact, then, we do not know so much as we used to merely because we know so much more. It is a new revelation of God, a flood of light out of his heaven, that has come to the modern world; and it has shown us a world so much larger, so much older, so much grander, than we supposed it to be

with our little schemes and theories and figments that what we supposed to be truths are swept away on the bosom of this flood of new light and truth pouring from the very heart of God. It is not a calamity, then, that has come to man; it is a great advance that has come to him.

The universe we have discovered to be not six thousand years old, but so many millions that we dare not even attempt to express the term in definite figures. We have found out that this little world of ours is hundreds and hundreds of thousands of years old. We have found out that our humanity reaches back into a time of mystery that we can not fathom. We have found out that man instead of having fallen has been rising from the beginning. We have learned how bibles grow, that they grow as naturally as grasses, flowers, and trees. We have found out in regard to the origin of religions how they took shape and came to have their great power over men. We have traced the origin of civilization. We have found out how political systems have sprung up and changed and died. We have found out how social orders began. We have found out what are the conditions of human prosperity and welfare; what are the laws that must be obeyed if we are to escape decay and death. We have discovered so much new truth that all the old headlands have disappeared, and we seem to be at sea.

The one great purpose that I have in mind is, in the midst of this uncertainty, to call your minds back to some things that are not at all uncertain, and to assure you, if you need any assurance, that there is not one single truth that is vital to human life or human welfare that is not clearly enough discernible for all the practical purposes of modern life.

When Copernicus discovered the true nature of the universe, and the little system of Ptolemy fled away, not a single star was put out, not a single ray was dimmed. Rather did we find an infinite number of grander, brighter stars in the place of those that they supposed were understood before. So to-day there need not be in the minds of any serious, earnest man or woman the slightest question as to making this year grand, noble, purposeful, outreaching towards what is worthy of the attainment of any human soul.

Let me, then, put my finger on a few things that are practical certainties. We need a place to stand that seems solid under our feet. We need to see at least one step ahead of us, so that we can take that. We need to be persuaded that it is worth while to take it. We need to be persuaded that there is something to be done that pays for the trouble. Can we be certain of so much? What, then, are we certain of?

In the first place, we are certain that we are in the midst of and are parts of a great universe that is growing in accordance with law, that had a beginning, that is reaching towards an end, so that it seems to us and must seem to any rational thinker the fulfillment of a purpose. The universe is growing to something better, something higher, something finer year by year, century by century. It is the manifestation of a power that is resistless, that is working in accordance with law that is perfect and invariable. So much we are certain of.

Are we certain as to the nature of this universe? We are certain that it is not essentially a material universe. We are certain that it is not a mere play of mechanical forces. We are certain that the deepest secret of this universe is life, spirit, what we have a right to call God, and, by virtue of the spirit which we feel to be the deepest thing in our own selves, akin to this infinite spirit and life,—its children. So much we are certain of.

In the third place, we are certain that we can either work against this growth or that we can work for it. We can cooperate with this great infinite, divine life, make ourselves a part of the infinite plan that sweeps through the ages out of the darkness that is before. We all know that the only thing that is needed to redeem our little petty, personal lives from littleness, from inefficiency, is to feel that we are part of some grander movement, that we can link ourselves with and cooperate with some great sweep of the force that is lifting and leading the worlds. This we may do. We can help on the progress of the race. We can become part of this great movement, so that we can share at least in its great triumph.

To bring it down to more practical detail, we can help some other life. We can be the means of lifting, leading, guiding, teaching, helping, the growth of some other soul. We can do something to make some other life brighter, cheerier, sweeter, better. Look over the universe, and you find that by discovering the secret law of the life of any particular thing we can modify that life, we can improve that thing. We can take a family of birds, for instance, and develop a finer type of birds. We can develop a finer type of horse or dog. We can cultivate our trees into something finer and better. We can develop a finer kind of rose. So in any department of life, by learning the secret law that controls it, we can become in that sphere a creator, lifting things, making them better, simply by understanding and obeying. So when we

come to dealing with human nature, with individual lives or with some particular cause that may pass under the name of reform, social, political, or industrial, we can, if we choose to make ourselves close, calm, earnest students, understand enough of the divine law at work in this individual or this reform, so that we can help it on and make it better.

Another certainty has been demonstrated millions of times,—all life is a renewed demonstration of it,—that happiness, the development of our own souls, is to be found in precisely this labor, in cooperating with the universal advance, in seeking to help the life, the growth, the culture, of some other soul. Because, as you will see, this kind of labor calls into play the finest thinking, the noblest feelings, the grandest impulses and motives of the heart. And, calling these into play, what does it mean but self culture, self development, the training of ourselves into the likeness of that which is divinely? And we know that, as obedience to the law of each department of life is the condition of the happiness that may be found in that department, so obedience to the laws of the highest is the only pathway towards the attainment of the highest, the finest happiness of which it is possible to conceive.

I have stated these things that are certain in somewhat scientific terms, because I wish to assume nothing, simply to plant my feet on that which is demonstrated beyond all question; but now let me call your attention to what these things mean in the more ordinary conversation of life.

These practical certainties involve trust in God, who is the power and life of things. It involves religion, the essence of which is the seeking the right relation between ourselves and God and between ourselves and others, and the fulfilling of those relations. It involves all that was grand and sweet in the thought of the old bible revelation. It is the eternal unfolding of all divine truth apprehensible by human reason. It involves the church; for what is the church but the voluntary association of men and women for the purpose of helping each other to find the laws of life and obey them? It is helping each other to be the noblest and best conceivable. It involves the eternal law of duty, of life, for that means again simply the discovery of the laws of God as embodied in all the forces and facts of the universe and of human life, and obedience to those laws; for these laws of life are the laws of right, and they are eternal and hold within themselves the eternal promises of God.

These certainties involve a human hope so grand that it is impossible for the imagination to measure it in its sweep or its outcome. Certainties! Why, friends, let speculators, let critics, let the scientific men, let the students of the world go on! They are doing God's work. They are doing your work and my work. They are hoping to discover the truth. But while the critics are settling as to whether a man by the name of John wrote the Gospel of John, and whether it was written within the lifetime of some one who knew Jesus or a hundred years later, what difference does it make? I am interested in it as a critical question, but I do not know a single question of human duty or destiny that depends upon its settlement. Let people discuss the nature of Jesus, the question as to whether he wrought the miracles or did not, whether his relation to the Father was of this kind or another. I am interested again in that as a critical question; but it does not touch the question of my relation to you, of my duty to give all the help that I can, to do all within my ability to sweeten, to brighten your life. So let all the other great themes to which I have referred be discussed until in some bright and better day they are settled; but meantime there is God's eternal truth for us to stand on, there is God's grand work of human help and development for us to engage in; there is the culture of our own souls to be attained,—not selfishly, but by this work for others,—there is the dawn of a better day over yonder to be rationally hoped for,—enough to comfort, enough to inspire us to bear, to suffer, to conquer and to attain.

THE UNELECTED INFANT.

An "unelected infant" sighed out its little breath,
And wandered through the darkness along the shores of death,
Until the gates of heaven, agleam with pearl, it spied,
And ran to them and clung there, and would not be denied:
Though still from earth came mutterings, "You cannot enter in;
Depart into Gehenna, you child of wrath and sin."
At last the gates were opened: a man with features mild
Stooped down and raised the weeping and unelected child.
Immortal light thrilled softly down avenues of bliss,
As on the infant's forehead the spirit placed a kiss.
"Who are you, thus to hallow my unelected brow?"
"Dear child, my name was Calvin, but I see things better now."

—ALBERT EDWARD LANCASTER.



SWEET MEMORIES.

When winter hurls her bitter sleet
Across the unprotected moor
The traveler, with hasty feet,
Speeds on toward his cabin door;
But though the sharp-fanged, nipping air
May crust his beard with icy rime,
It can not from his memory tear
The sweet delights of summer time.

So every memory borne of joy
Will live as long as life shall last;
No changes can the charm destroy—
'Tis proof 'gainst every arrow cast,
A backward view recalls the hours
That once our youthful pulses thrilled,
As aromatic summer flowers
Live in the scent from them distilled.

The memory of a childhood passe
Beneath a gentle mother's sway,
With love's sweet mantle o'er it cast,
Can never wholly pass away.
Whatever adult fate we earn,
Whate'er the censure or the praise,
Still will the fond heart sometimes turn
Back to those careless, happy days.

Then let us, as we journey on,
Endeavor some sad heart to cheer;
'Twill be an act to think upon
When ending our probation here—
A joy to know that after death
Has set the restless spirit free
There still lives in our mortal breath
Some fondly cherished memory.

Woman vindicated her right to practice law at the criminal session of the superior court in this city this week, says the *Springfield Republican*. Indeed, she proved that it was possible for her to do better for herself without a lawyer than with one under some circumstances. Mrs. H. W. Curtiss bought a lounge on the installment plan of J. W. Hersey some time ago, and before the amount was fully paid, she proceeded to sell the article to another person. Mr. Hersey then swore out a warrant for the woman, and when the case was tried in the police court she was defended by a lawyer and was convicted, being ordered to pay a fine of \$15. Her lawyer advised her to settle; Mrs. Curtiss, however, by this time had become indignant and determined on appealing the case. When it was called for trial in the superior court this week, Mrs. Curtiss advanced with dignified mien and took her place back of District Attorney Hibbard at the long table, prepared to vigorously contest the case with him. She cross examined the witnesses, only as a woman can, and the jury seemed to incline decidedly in her favor. The unique trial was brought to a sudden end by Judge Barker's finding a flaw in the warrant and ordering the jury to bring in a verdict of acquittal.

Those who are interested in social problems lay great stress upon the advantage of strengthening home ties and developing family affections, says the *Congregationalist*. But how can this be done if the family is never together except at meal time? In planning for the winter's engagements one evening at least out of every seven ought to be sacredly set apart for family interests. But in too many homes the father is off every evening to a committee meeting, or on business connected with the Sunday school or Christian Association; the young people are nearly frantic trying to meet the claims of the King's Daughters and Christian Endeavor Societies, and musical and literary clubs, for besides the regular meetings there are always rehearsals or something of the sort that "must" be attended to; and so it happens that the wife and mother is often left to keep lonely vigil, and to wonder when parental influence, about which so much is said nowadays, is to be exercised. No criticism is intended upon these various forms of work. Each, in itself, is most commendable; but even the church itself should not be allowed to usurp the home, and our plans for the winter should leave some room for domestic pleasure and duties.

Illustrated American: A movement is on foot to erect a simple memorial of some sort in honor of Miss Sewell, the author of "Black Beauty," in order that her work in behalf of the horse may not be speedily forgotten. "Black Beauty" is the "Uncle Tom's Cabin" of the equine genus, and teaches a lesson of kindness and humanity with wonderful skill. Its author did not

enjoy the fame the book won for her, as she died soon after it appeared. Its success has been rapid and surprising. Within two months after publication nearly 60,000 copies were disposed of in England, and its circulation in the United States has been even greater. Its boom began in Boston, where the Society for the Prevention of Cruelty to Animals used it as a missionary tract, distributing free copies among cabmen, truckdrivers, and others, in the hope that the story would secure better treatment for the dumb animals. The Boston example has been followed in many other cities, and the book is now published at a nominal cost for free distribution. It has been adopted as a supplementary book of reading in the Boston grammar schools. A curious point in reference to it is that there seems to be no person living who has a moral right to the profits that might be derived from its sale. Miss Sewell's death was followed shortly by that of her mother, who left no heirs.

A late number of *La Nouvelle Revue*, the celebrated Mme. Adam's magazine, contains an interesting article on woman suffrage in France, written by W. Wickersheimer. The writer argues that there is no real universal suffrage so long as the suffrage is confined to the adult manhood of the country. Yet he maintains that before endowing women with political rights their sphere of activity in civil rights should be extended. To the objection that the women of France are influenced by their priests, and so that their suffrage will expose the republic to the danger of introducing a clerical regime, the writer urges that the hostility between the priests and the government in France is the result of wanton provocation on both sides, and that an element of reconciliation in politics between the two would be most beneficial; by modifying the decisions of the state in religious matters toleration would become reciprocal. The concluding words of the article sum up its drift: "Therefore, I believe that an electorate of woman, far from doing injury to the republic, will, on the contrary, consolidate it, always on the condition that transitions shall be allowed to come slowly and in their time."

A new professional school for girls has been opened in England at Ben Rhydding, near Leeds. The school will endeavor to prepare girls for those branches of work which are not as yet overcrowded by women, such as accountancy, designing, piano forte tuning, cooking, etc. Pupils will be taken from the age of twelve to go through a combined course of intellectual, physical and industrial education, so that at the end of this course they may not only be educated women in the usual meaning of the term, but may be able to earn a livelihood. Between twelve and fifteen, physical training is all important, and the locality has been chosen especially with this in view.

Miss Elinor Buckingham, of the senior class at the Harvard annex, has lately been appointed an instructor in the Royal normal college for the blind, and expects to leave for London immediately to take up her work there. Sir Lyon Playfair is a member of the executive committee of the institution, and Dr. Hans von Bulow is honorary director of the department of music. The college is at Upper Norwood, S. E., London. Miss Buckingham intends to return to Cambridge and complete her studies in time.

St. Gregory the Great describes the virtue of a priest who through motives of piety had discarded his wife. . . . Their wives, in immense numbers, were driven forth with hatred and scorn. . . . Pope Urban II. gave license to the nobles to reduce to slavery the wives of priests who refused to abandon them.—*Lecky*.

Miss May Crommelin, the Irish novelist, lives in a little house in Hollywood, County Down, the breakfast room of which her elder sister uses for a charity needlework school. It is from her acquaintance with and interest in Miss Crommelin's poor little pupils that the writer gets her characters.

Miss Helen Gould owns the finest collection of orchids on the Hudson. More than that she knows the name of every weird and fantastic blossom, and when at home delights her father by escorting him through the long walks of the Tarrytown conservatory.

Miss Flora Wax, daughter of a Boston florist, has obtained the first prize and medal at the Vienna conservatory and has gone upon the operatic stage.

A New York paper says: At Wana-maker's men and women do the same kind of work at the same counters, and the women do it as well as the men, if not better; yet they are paid from \$4 to \$8 per week, while the men are paid \$20.

Miss May Rogers rests her fortune on a key to Sir Walter Scott's works—a Waverley dictionary containing 1,300 characters with illustrative quotations.

A FUNERAL ADDRESS PURPORTING TO BE FROM THE RISEN SPIRIT.

Mrs. L. B. Webb, Spartansburg, Pa., in a letter dated October 6th, writes: I enclose a message from L. B. Webb, deceased, who passed into spirit-life September 9, 1890. The message was written through the mediumship of Mrs. Hattie Seely, of Spartansburg, Pa., two days after Mr. Webb's transition, to be read at the funeral by Lyman C. Howe who officiated. Mr. Howe is acquainted with the medium, and speaks of her in these words: "I am acquainted with the medium, and consider her reliable." The message is as follows:

MY DEAR FRIENDS: I am not dead, but living; not lost, but found; have only made an exchange of home and world. When one has passed through a dark valley and again finds himself in the bright sunshine, his heart feels a thrill of thankfulness that the darkness has passed and the light of day again greets us with its cheer and its bright promise; for night, with its shadows, brings its sombre thoughts, its gloom, while day, with its brightness, gives hope and courage to the soul. I have come earthward, after my days and nights of sorrow, pain and death, to give my relatives and friends, my brothers and sisters, Spiritualists in part, my experience as I was transported from the mortal to the spiritual. I say transported, for the word best conveys the idea of the change which came to me. Brothers and sisters of the Spiritual order of light and truth, you will comprehend great blessings which will come to you through companionship with the glorified ones you love. My dear friends, I speak as I know. My experience in earth life gave me a knowledge of the truth of my loved ones coming in to my presence, and very near me; friends and strangers the same. I wish you all to be earnest seekers for light and truth. Could you each but for a moment be transported to the halls of light, you would see the order in its glory; and then understand that earth can but reflect its glorious light. I was within the shadowy vale. I caught a reflection of the glorious light which came earthward. I saw the open door of the temple, and entered within. Now I know it was the voice of love that spoke within my soul. "Child, come up higher, this way home." Little knew I,—little understood that that doorway was indeed the doorway to immortal life and eternal peace. I had been with others diligently seeking truth; had studied to know its truth, when the teachings of the order were brought to my notice. As I read, a light came to my inner being, a light as from the higher heavens, and I said to myself, "here is truth the world needs; here is something which must elevate man, if he will but understand and accept these teachings." The fatherhood and motherhood of God and the brotherhood of man, and the final happiness of all, were to my mind the foundation of all which could possibly prove to be of any value to mankind, as a religion to be depended upon. Many with whom I conversed will remember these were the sentiments of my heart, often expressed in our talks. I accepted within my heart the principles of Spiritualism and its teachings as the very bread of life; and as I neared the stream which divides the two worlds a light from the great beyond shone across the waters. I was met by kind, welcoming faces. Hands whose touch seemed to give strength clasped mine, and though weak and feeble through the weakness of the physical, still, as I was led away, strength came each moment. Halting once, I glanced back at the lifeless clay, so cold, so still. One look at those gathered near, and again, once again my face looked before me. Those who bore me along spoke no word. I could not speak, for weariness oppressed me; and in silence we pursued our way. We came to a lovely spot where the breath of spices seemed to give new life, and I spoke first, saying: "Can I rest here?" The unspoken answer was "yes." I started, for though my lips had spoken, those of my guides had remained closed, while I had heard distinctly their answer.

I looked into smiling faces, and knew the hearts that were near me were most true. Soon, as if it had come in obedience to a given command, a couch on which one might rest and regain life, even when it seemed to have fled, was placed underneath the bending boughs of the overhanging trees; and smilingly bidding me rest as long as I would, my guides left me for a time. I lay down upon the moss-like couch. The aromatic breath of the grove of spices blew soft o'er me as I lay, and, closing my eyes, I gave myself to the sweet influence of rest and repose which quietly stole over me. Thought even seemed to slumber. I could not wonder at these surroundings, but, like a tired child, I fell into a peaceful, restful sleep. How long I slept, I know not, but at length I seemed to hear strains of sweetest music. I heard, but whether sleeping or waking knew not. Like one whose senses are steeped in restful peace, I listened with all my soul. Nearer and nearer came the melody. If sung by lips and voice, or wafted upon the breeze, I knew not. I was only conscious of deep peace borne to my soul upon the music-laden, spice-perfumed atmosphere. Soon my senses seemed to waken into a realm of new life; my eyes opened. "Where am I?" was my first thought, when gently o'er me stole the memories of the past. The days of pain, the last hours of earth existence, the one look at that still form once mine, the exalted beings who were my guides,—who had spoken to me and yet their voice I had not heard—all these things passed before me like a panoramic vision. Then the restful couch, the longing for sleep, the fragrance of the grove, and the music by unseen singers—for it seemed the music was that of voices—I lay and wondered. I had known there was no death. This had been proved to me in many ways, but this, this was a joyful realization of my wildest dreams and most happy expectations. With one word within my heart, a loud hallelujah I uttered, and sat up on my couch. Thinking myself alone for the moment, I spoke the word which nestled within my heart, "happiness," and started as it was echoed from the lips of one who stood near. Looking up, I beheld the face of one whom I had known. She held out her hand, saying, "I have come to welcome you home. 'Happiness' you said, happiness my heart echoes. May happiness unclouded fill your soul in the new life awaiting you. Art thou rested?" I assented, "rested." "Then we will guide you home." And even as she spoke I saw I was surrounded by a host who rose and greeted me with words of welcome, words of cheer. I give the words back to my own—those who cheered me in my earth journey. Not more can I say now; only would I that all may find as happy release, as joyful welcome as did I,—the earth pilgrim who has just ended the earth journey and entered into rest. May the light and baptism of peace which reached me fall into each weary pilgrim's heart. Oh, brothers and sisters, hear and heed the voices of those who have risen, and be true to these blessed teachings, given through the most glorious school ever opened to benighted humanity.

From your risen brother,
LEWIS B. WEBB.

A NEW THEORY RELATING TO MULTIPLE PERSONALITY.

A gentleman of Chicago sends THE JOURNAL for publication, with the writer's permission, the following letter, which, if not a satisfactory explanation of certain psychical phenomena, has the merit of being original and novel:

DEAR SIR: You will recall the conversation I had with you respecting Mr. Wood's article on "Consciousness," which appeared in the *May Century*. You will also recall the fact that Mr. Wood mentions two peculiar cases: one in which a girl lived in her normal condition till she was thirteen years of age, when, on waking from sleep, she was totally unconscious of an act or thought occurring during those thirteen years; how her education was begun anew; how at the end of five years she commenced life where she had left off five years before, and how these alternating periods continued through life. I gave you my thoughts on the question—thoughts which I now commit to writing, and to which I most respectfully invite your attention.

Aside from the fact that to many families twins, triplets, etc., are born, there is the fact that many individuals present peculiar deformities, which, by analogy, furnish an explanation of the case mentioned by Mr. Wood. There is the case of the Siamese twins, who, if not inde-

pendent in body, were at least independent in mind; there is the case of the two-headed girl having one body; there are cases of two bodies and one head, parts of bodies—indeed, could we look into the closets of medical colleges, we would see astonishing combinations. Though it is strange that one mind should co-exist with two bodies, still stranger is it that two minds should co-exist with one body, as in the case of the girl mentioned by Mr. Wood.

One mind, or, as for the sake of perspicuity, I will call it. Mary, had control of the body for a period of thirteen years, at the expiration of which time Mary withdrew from her abode without any thought, and Jane, the other mind, takes Mary's place: a mere babe, as it were, for thirteen years, knowing no one and unable to use the same brain work Mary had; unable to use the same ideas, although inhabiting the same brain; compelled to learn everything anew. But remember that instead of sending Mary to the insane asylum, the parents taught Jane, thinking it was Mary, and that when Jane, at the end of five years, surrendered control, Mary resumed it just in the same condition as she had left it. Two minds, spirits (or what is it), born to the same body. The great thought, however, is that two minds may inhabit the same brain and each be ignorant of what the other does. If they could only have known they were twins occupying the same brain, and if they could only have studied the several conditions, it is possible that they might have found a way to exist simultaneously.

Are there others existing in the same way in our hospitals? Perhaps there are triplets born to the same body.

It is said there are persons of neither sex. Is it possible that the spirit born to a body is male or female as the body is; are they male and female, sometimes becoming mingled in infancy and the female mind taking possession of a male body, as in an effeminate man, or the reverse, as in a virago?

What is it that starts out with a body to be educated with it; to cause it to suffer, and to suffer with it? I think you will find twins and triplets born to one body oftener than is supposed. Our insane asylums are full of them.

D. L. MERRILL,

UNION CITY, MICH.



A RELIABLE AND INTERESTING STATEMENT.

TO THE EDITOR: A few years ago, Mrs. S., the widow of a well known Unitarian minister, not herself a Spiritualist, was visiting at my house in New York and having heard from my wife and myself something of our experience in the investigation of the phenomena of Spiritualism, expressed a desire to see something of it for herself. We therefore determined upon an immediate call upon Mrs. Jennie Lord Webb, with whom we were well acquainted and who was then living near us. On entering Mrs. Webb's well-lighted room we introduced our friend to herself and her husband, the only persons present, by name simply, and entered into a general conversation in the midst of which Mr. Webb suggested that we should sit around the table in the middle of the room as we might thereby "get something." This we accordingly did when at once vigorous raps were heard.

A long double slate was lying on the table; this I opened and proceeded to clean, after which having called our friend's attention to its condition, I closed it and having screwed it tightly together, pushed it across the table to Mrs. Webb.

She thrust two-thirds of its length under the table, the other end remaining in our sight, when at once we all heard a lively scratching upon the slate, followed in a moment or two by three raps, supposed to indicate that the writing was accomplished.

Mrs. Webb replaced the slate upon the top of the table, I unscrewed and opened it and there was a message of very considerable length addressed to Mrs. S., upon seeing which she exclaimed, "That is my husband's hand writing if I ever saw it."

The hand writing and signature were indeed those of her husband, who had been my minister and dear friend, and among other peculiarities well known to us were certain contractions and abbreviations that he had been in the habit of using when

writing his sermons and that I have never known employed by any other person.

While we were sitting there and commenting upon what had occurred their suddenly came upon the table several blows of considerable force, indicating, as Mrs. Webb said, the presence of another spirit, whereupon I inquired who it might be. Instantly Mrs. Webb caught up a pencil and wrote rapidly, "Your landlord."

Now my landlord had died a few months before and I at once proposed that if he was there he too should write on the slate. This was assented to by the usual raps, whereupon the slate was again held under the surface of the table, when the same scratching as before was heard, and in a moment the slate was withdrawn, and upon its surface was written, "Alonzo F. Cushman," in a hand writing as well known to me as almost any other, since I had been for many years in the constant habit of seeing it.

But this was not my landlord's name as I had supposed it would be, but that of his son, who had very recently died and who had long been his father's agent in charge of the property and for the collection of its rents. His hand writing was that of the writing masters of his youth and his signature was now, as always, emphasized by a very extravagant flourish underneath it so that I could not be mistaken in my recognition of it.

These facts, here as briefly stated as possible, will be verified, I doubt not, by Mrs. S., who is still living, though I have not seen her for several years. M. B. B.

[The writer of the foregoing narrative is a prominent member of Rev. Mr. Chadwick's church in Brooklyn, and well known to us. We have no doubt that he has endeavored to make this account truthful, and his name will be supplied to any one desiring it for legitimate purposes.—ED. JOURNAL.]

THE SCIENTIFIC METHOD DOES NOT APPLY TO SPIRITUALISM.

TO THE EDITOR: I do not desire to "rush into print" to the extent of becoming tiresome or unwelcome. But as I am held for a denial that the "scientific method" applies to Spiritualism, I must seem, at least, to meet the responses called out by former articles. About the only apparent argument thus far brought against my position is the Scripture quotation from 1 John iv: 1. "Try the spirits." Now what is the use intended to be made of this quotation? The full thought of John is "try the spirits whether they are of God." Is the quotation made to ascertain whether spirits are sent to represent the will of God in certain matters, or to prove a position assumed with reference to the scientific aspect of spiritual phenomena? The exhortation of John to not believe every spirit is quite in harmony with the view of Spiritualists generally, but when he makes every good spirit confess that "Jesus Christ is come in the flesh," in the orthodox sense, he parts company with the average Spiritualist. So I conclude that the duty to "try the spirits," as quoted against my position, is more a custom of speech than deference to recognized authority, and hence it missed application. The distinction between the operation of good and bad spirits does not seem to enter into the scientific inquiry, for science has thus far devoted its energy and quoted most of its authority on the side of probable non-return of spirits at all, either good or evil. Here, then, science looks the gist of my claim square in the face, namely, that it has, up to date, had no experience with spirits, and is thus unable to pass upon their resources or conduct. It is the most natural of all results that science should decide unfavorably upon a subject that it had at the very outset ruled out of court before the testimony was heard. Hence, I affirm that nothing, not even that which the most confiding credulity accepts, should be dismissed by reason of any scientific measurement it has received. All the facts that stand as the basis of Spiritualism were in their place and held aloft the immense superstructure long before science had come to its difficult birth or received its meaningless christening. The most imposing work that science ever assumed is to "record the customs or habits of nature." And what of all this? Nature had her "habits" before men counted "beads," and she has not been diverted from her "customs" by any scientific denials. Ripened apples always fell from the parent tree before Newton was born, and apples still show no signs of distress over the discovery of the law of attraction. If science did but once in all her history

enter into the secrets of nature and prove a prophet of some hitherto unknown law soon to break upon our vision, we would more gladly trust her judgment in the realms to her, as yet, out of sight. Science is so universally late in her reports of what everybody knew beforehand that she is scarcely more than an impertinent tattler of other people's secrets. If the world had waited for science to approve its conduct, where should we now stand in our march toward our present high position of freedom and self knowledge? Thanks to our unscientific promptings, by which we grasp the light from all directions, whether approved by the so-called wise or trampled under the feet of assumed authority.

S. D. BOWKER.

KANSAS CITY, MO., Oct. 11, 1890.

A STATEMENT OF FACTS.

TO THE EDITOR: I am well pleased with the new dress of THE JOURNAL, and I commend you for the work you have done for the advancement of Spiritualism, and hope you will receive your merited reward soon.

Dr. Bowker handed me a copy of THE JOURNAL dated September 13th, which contained his article entitled, "Listen to the Voice of the Heavenly Teachers." As I am the party referred to in regard to misdirecting the letter to my mother, and also one of those that "have been driven from the field," I feel it my duty to state the facts in the case. I do not wish to place myself in the position of one criticising or answering the article in question, but simply to make my statement of this circumstance that has caused so "much ado about nothing." Here are the facts: Drs. Thorne, Bowker and myself were in our office in the postoffice building, one day about two months ago. I had written several letters, one to my mother, in which I had enclosed a check as a birthday gift. I stepped down stairs and mailed the letters. On returning to the office, I found Drs. Thorne and Bowker conversing. I sat listening to them, when suddenly I became impressed with the idea that I had misdirected my mother's letter, and the more I tried to keep it out of my mind, the stronger was my impression, until at last I was forced to call on the superintendent of the mail, state my impression, and ask him, if possible, to obtain the letter for me. In about five minutes he returned with the letter that had passed the cancelling table, and, sure enough, it was direct to Kansas City, Mo., instead of Hoboken, N. J. On returning to the office, I stated the circumstance to the doctors, and jokingly remarked that if some people had had that experience that they would herald it as a great test of their mediumship, yet to my mind it might be accounted for by other ways than attributing it to the intervention of disembodied spirits. Dr. Thorne remarked that was very likely, as we knew so little of the spirit's relation to the body, it was difficult to decide often just how the spirit occupying the body operates through the mind, that as I was as much of a spirit now as I ever would be, it might have been the result of my own spirit's promptings, that since, no doubt, the mind is operated upon by many powers, to us as yet unknown, it was not entirely safe to attribute all mental phenomena as the intervention of a disembodied spirit. Whereupon Dr. Bowker read us the riot act about our unwillingness to acknowledge the source of our admonitions, intelligence, etc., which impressed me with the idea that he considered we should acknowledge that we were simply strung on wires like a toy jumping jack, and thought or moved only when the "angels" pulled the string, and, I must confess, I was surprised at this outburst, having always known the doctor to be a very incredulous investigator, but thought nothing more of the affair until I read the article in THE JOURNAL; neither did I know till then that I had been "driven from the field," nor is the statement true. I simply have withdrawn from societies whose public meetings afforded an unfortunately constituted people the opportunity of exposing their credulity, by endorsing everything that a host of roaming mediums might dish up to them and term them the "Teachings of the Angels," and who accuse any one who dares to dissent of deserting the cause. I have withdrawn from all such fields, and do not care to re-enter them. And I will now state that if it is absolutely necessary to be a Spiritualist that one must submit to the directions coming from these so-called "workers for the angel world," and, without a murmur, swallow all the unreasonable statements and nauseating stuff so often dished up, and shape one's acts accordingly, without regard to the dictates of reason, simply be-

cause one is told it is the teachings of the angels—then I am *not* a Spiritualist. On the other hand, if, by careful investigation of varied phenomena, one has become convinced that life is continuous, and that the disembodied man is still a conscious, individualized entity, and by the operation of a natural law it is possible for him to communicate by various means to those still embodied constitute what is called a Spiritualist, then I am one. In that field I stand firm, and from it can never be driven by any power, human or divine; for I have gained that position by knowledge of facts and by demonstrations.

I agree with you that the injunction given to the people of old should be heeded to-day, "Try the Spirits."

Yours truly,
KANSAS CITY, MO.

E. G. G.

A SPIRIT TELEGRAPHER FORTY YEARS AGO.

TO THE EDITOR: In your number of THE JOURNAL for September 27th is an interesting account by a correspondent entitled "A Spirit Telegrapher." As corroborative of this I record for the use of your columns an incident of a similar character which came to my knowledge during the early years of Spiritualism. I take it from a pamphlet circular of mine issued in 1852, soon after my public reception of the new faith. It came to me through the personal knowledge of Rufus Elmer, one of the energetic business men of Springfield, Mass., who became one of the earliest and most earnest believers in the faith. For some time his house became something like a headquarters for investigation, D. D. Home, then a young man, being much in the family in his mediumistic capacity. Were Mr. Elmer still with us he would doubtless be esteemed one of the honored veterans of our cause. But he passed over to the other side of life at San Francisco more than twenty years ago, and is now but dimly remembered excepting by some of us who were contemporaneous with him.

During the session of one of the circles a telegraph operator of the city quietly entered the room and took a seat outside of the company around the table. Presently he made a mental request that if the spirit of a certain young man to whom he had formerly taught the telegraphic art was present he should like to have some intimation of the fact. Immediately the sounds upon the table were changed to an exact imitation of the usual telegraphic call upon Springfield. In some surprise, and thinking that this might possibly be by accident, or the force of imagination, he asked for further proof, still mentally, when the calls upon Hartford, New York, and other places were given in quick succession. All this while the company at the table were in confusion and doubt as to what was the meaning of these new and peculiar sounds.

To me then, in the light of this and many subsequent authentic testimonies and personal experiences, many of them of a still more remarkable character, the statement of your correspondent "T" seems not at all difficult of belief.

HERMAN SNOW.

A CLERGYMAN'S EXPERIENCE.

TO THE EDITOR: From a direct and reliable source the following comes to me, which is given without the names of the persons, they being confidential.

A few years ago, in a New England city, a company of a half-dozen eminent orthodox clergymen were in a private room talking of the invisible world, and one of them said: "I once was a guest at a house in another city, and the lady of the house said to me at night: 'I have two spare rooms, one is the largest, but it is reputed as haunted, and persons in it at night are sometimes troubled; the other is a quiet place. I can give you either.' I said: 'Give me the haunted room, I have no fears or belief about that.'"

"The room was large and pleasantly lighted. I sat down to write out some reports at a table, and was soon absorbed in my work and forgot the haunting. But I felt an invisible presence all at once so strongly that I sat back in my chair and said: 'If any one is here speak to me.' And a voice came, distinct and clear, saying in substance: 'I wish to correct a wrong. A paper connected with my will was lost. Go to a house, find a book (named) in the library, in it find that paper, and give it to a person (named), and the wrong will be righted, certain property will go where it ought to, and I will come here no more. You are the first person who would hear me.' The sense of a presence ceased.

I slept well, said nothing in the morning to the lady, who was evidently curious, but I resolved to test this without the knowledge of any person. All the places and persons named the previous night by that voice which came from no visible source were strange to me. After breakfast, I found the house, introduced myself to the lady at its door, and said I had been told of certain books there which I ought to look at a short time. She courteously showed me into the library. I found the book, found the lost paper in it, took it to the person named, and all was correct and the wrong was righted—the property went to the right ones. Here are the facts, brethren, what do they mean?"

Others followed in like experiences, personal or private, until it was learned that most of the choice company had something akin to this first story. Comment is needless. True it is that "there is nothing hidden that shall not be revealed," and these experiences are coming to light to strengthen the great truth of spirit-presence and guardian care. G. B. STEBBINS.

A CURIOUS EXPERIENCE.

TO THE EDITOR: Not very long ago, I had moved with my family into a new house, the agent for the owner of which had promised such repairs as we should desire. Soon afterwards, upon returning home one night, I found my wife in an unhappy excitement over an interview she had had with the owner himself, who had refused to make some of the expected repairs. Our daughter, who was seated at a table in the room listening to her mother's indignant expressions, felt her hand suddenly moved to write, "Your landlord is not so bad a man as you think. You will get more out of him by coaxing than by scolding."

Somewhat amused by this unexpected interference, I called my wife's attention to it, and remarked that our landlord seemed to have a friend present, reading to her what had just been written. "I don't care if he has," she exclaimed. "Did he not lie to me?" Instantly my daughter was again compelled to write, "It was something of a prevarication." "Do you know our landlord?" I inquired. "Yes, I knew him in the country," was the reply. "How did you happen to come here to-night?" I asked, "and what is your name?" "My name is David G. L., and I was attracted by your conversation," was the answer.

At this time, I had never seen the owner, and none of us were aware that he lived out of the city, nor had any of us ever heard of any David G. L. On the first of the following month, the owner, a Mr. Brandt, came to my office for his rent, when I asked him if he had ever known a person of the name of David G. L. He replied that he had not, but that he rented a place at Staten Island, where he lived, from a Mr. George W. L., of Brooklyn. I then told him what I have above written, and he departed. A few hours afterwards, he returned, and told me that he had been to Brooklyn and had seen his landlord, and had asked him if he had ever known any such person as David G. L., whereupon he said Mr. L. had shown much feeling, and had told him that he had a son of that name who several years before had gone to the bad, and had suddenly disappeared, so that he had not since heard anything from him.

A few months later, happening to be sitting with Charles Foster, he suddenly turned to me, and exclaimed, "Dave L. is here, and comes to you, but I will have nothing more to do with suicides." "Was he a suicide?" I asked. "He might as well have been," was his reply.

I had never mentioned anything above written to Foster. M. B. B. New York.

UNITARIAN CONVENTION.

THE JOURNAL is requested to announce a Unitarian Missionary Mass Convention to be held in Unity church, Chicago, beginning at 8 p. m., October 28, and lasting three days. Unity church is at the corner of Dearborn avenue and Walton place and is Robert Collyer's old church, as well as a relic of the great fire. The principal hotels will give reduced rates, arrangements for which may be made through Rev. T. G. Milsted, present pastor of the church. At 8 p. m., of the 28th, Rev. M. J. Savage will give the opening discourse, after which there will be a reception in the church parlors. Among the topics of discussion the two following days are: Mak-

ing a Church, Some Missionary Agencies, The Layman's Responsibility. It is expected that Hon. T. W. Palmer, president of the Columbian Fair Commission, will preside over the convention.

J. B. Josselyn, Grand Rapids, Mich., writes that the lectures by Miss Jennie B. Hagan are greatly appreciated by the Religio-Philosophical Society and by the public generally; that the daily papers in their Monday issues give good reports of the lectures; that the attendance is from 200 to 300, and includes many of the best citizens who have never before attended the meetings of the society. Miss Hagan is to speak again on the 26th. The letter adds: "We have made arrangements here with such speakers as Mrs. A. M. Gladding, J. Clegg Wright, Adah Sheehan, Helen Stewart Richings, Hon. Sidney Dean and Dr. F. H. L. Willis for the coming winter to fill monthly engagements at Grand Rapids. I write this knowing you will give us your heartfelt wishes. I shall work hard, and so will Mrs. Josselyn, to get subscribers for THE JOURNAL."

Mrs. Alice Tarbett and Mrs. Addie Navillus, located at 2914 Cottage Grove avenue, appear to be ladies worthy of consideration and encouragement. They are both mediums they say, and came to Chicago by the advice of their spirit friends and co-workers. They say further that they are not fully developed, but constantly improving. They are holding public meetings every Sunday afternoon, at 3 o'clock, and evening at 7:45, in Metcalf Hall, 139 Twenty-second street. THE JOURNAL is favorably impressed with their candor and evident enthusiasm and freedom from the spirit of venality.

Sick Headache

Is so readily cured by Hood's Sarsaparilla that it seems almost foolish in any one to allow the trouble to continue. By its toning and invigorating effect upon the digestive organs, Hood's Sarsaparilla readily gives relief when headache arises from indigestion; and in neuragic conditions, by building up the debilitated system, Hood's Sarsaparilla removes the cause and hence overcomes the difficulty.

"My wife suffered from sick headache and neuralgia. After taking Hood's Sarsaparilla she was much relieved." W. R. BARR, Wilmington, Ohio.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar

Dyspepsia is the bane

of the present generation. It is for its cure and its attendants, Sick Headache, Constipation and Piles, that

Tutt's Pills

have become so famous. They act speedily and gently on the digestive organs, giving them tone and vigor to assimilate food. No griping or nausea.

Sold Everywhere.

Office, 39 & 41 Park Place, N. Y.



To cure Biliousness, Sick Headache, Constipation, Malaria, Liver Complaints, take the safe and certain remedy, SMITH'S

BILE BEANS

Use the SMALL SIZE (40 little beans to the bottle). They are the most convenient; suit all ages. Price of either size, 25 cents per bottle.

KISSING at 7, 17, 70; Photo-gravure, panel size of this picture for 4 cents (coppers or stamps).

Makers of "Bile Beans," St. Louis, Mo.

If You Want Clean White Teeth USE

DE LIETTES French Tooth Powder and you will continue to do so. Good sized sample by mail Ten Cents. Address PIERRE DE LIETTE, Chicago, 45 Randolph Street.

ON THE PACIFIC.

Florence, a Developing Seaport on the Shores of Oregon.

Untold Wealth in Lumber, Coal, Fishing, and Agriculture.

A Rare Opening for Capital and Men in Every Department of Commercial and Industrial Activity.

Between the mouth of the Columbia river, where the commerce of Portland reaches the Pacific ocean and San Francisco, a distance of over 700 miles, there is as yet no seaport city of prominence, and good natural harbors are scarce.

Located 156 miles south of the mouth of the Columbia river, the Siuslaw river enters Siuslaw bay, and thence into the ocean.

It has long been known that Siuslaw bay possessed a fine natural harbor. But it was not till in recent years that this locality was relinquished by the Indians to the government, and thrown open to settlement.

It is on Siuslaw bay, four miles from the ocean, that the new seaport of FLORENCE is located. A government appropriation of \$50,000 to perfect the harbor is among the items in the River and Harbor bill of the current year. A government light-house is under construction, being provided for by last year's Congress.

Siuslaw bay and river tap a country wonderfully rich in resources. The center of all its life and trade is at Florence.

The Florence salmon canneries last year canned 13,000 cases of salmon, and salted the equivalent of 4,000 cases more, the product having a market value of \$100,000, employing 150 men for four months of the year. The catch this year is now being made.

Near Florence are three saw-mills, with a combined capacity of 75,000 feet per day, and employing men. A careful computation by a lumber expert from Michigan, of the lumber resources of Siuslaw bay, and Florence, its business center, was to the effect that the aggregate was more than 100 millions feet of fir alone, known in the markets of the world as the celebrated Oregon Pine, which timbers especially, and all uses requiring great strength, has no superior.

Florence has a ship-yard, where two vessels were built to ply in the Pacific coastwise trade, and is destined to an immense extension of her ship-building interests. A vessel under construction is now on the stocks.

Florence has direct steamers to San Francisco and other ports.

It can only be a question of a short time till the Siuslaw & Eastern railway will be constructed eastward along the Siuslaw river, through the mountains, and tap the rich agricultural resources of the Willamette Valley, and ultimately on east through Oregon and Idaho, to connect with trunk lines of railway having eastern termini at Duluth, Chicago, and New York, and now built west into the new States of Montana, Idaho, and Wyoming. This will give Florence an immense impetus in the direction of wholesale trade, and rapidly make her a seaport of national importance.

Florence has a good public school, has an intelligent people, and will soon have more than one church, and has no saloons. Florence is a money-order post-office.

Florence's Needs.

Florence needs a first-class banker, who can start with at least \$25,000 capital, and able to double it when needed. This bank will make money from the start. The business of Florence already is over \$400,000 per annum, and its nearest banking town eighty miles away.

Florence needs an unlimited amount of capital to develop her lumber interests. There are many special reasons for locating on Siuslaw river and bay, which will be cheerfully furnished to those interested.

Florence has inexhaustible supplies of marble, and abundance of coal of a bituminous character, and needs capital to develop it. There is big money in it.

Florence offers an attractive location to men engaged in merchandising and traffic in nearly all lines.

The country tributary to Florence is attractive to immigrants, especially to those who love a wooded country. Good government homesteads can yet be had, and farms can be purchased at low figures. The soil is exceedingly fertile. It is a wonderful fruit country, as bearing orchards attest.

The climate of Florence is nearly perfect, being warmer than Virginia in winter, and cooler than New York State in summer. The mercury never goes down to zero, and rarely gets above 75 degrees. Florence is perfectly sheltered from the direct ocean breeze.

The ocean beach near Florence is as fine a drive as the world affords. Florence must some day become an important ocean pleasure resort.

Both residence and business property in Florence afford a fine investment, with a certain chance of large advances.

The undersigned is a large owner of both residence and business property, and partly to acquire funds to develop large projects for the general advancement, and also to encourage diversity of ownership and interest, will sell business lots in the business center for \$100 to \$300 for inside lots, and \$125 to \$400 for corners, and choice residence lots for \$75 to \$100, and residence blocks of 10 lots, 52x120 feet, for \$500 per block, or \$250 for half blocks. Terms, 1/2 down, 1/4 in six months, 1/4 in twelve months, deferred payments bearing 8 per cent. interest, or five per cent. discount for all cash down.

Plans and maps, with full descriptions of Florence and the tributary country, will be mailed on application, and all questions cheerfully answered.

Non-resident purchasers may select property from the plans, and deposit their cash payment with the home banker, and I will forward deed and abstract of title to him. The present prices can be guaranteed for a short time only. They will soon advance sharply.

Home seekers and investors who come to visit Florence, should buy railway through tickets to Eugene, Oregon, from whence, pending the construction of the Siuslaw and Eastern railway, it is a pleasant stage ride to Florence. Notify me, and my Eugene representative will meet you there. Inquire for Miller's office in Eugene.

Write to me for sample copy, mailed free, of "THE WEST," the leading weekly paper of Florence. Subscription price, \$2 per year; \$1 for 6 months.

COME TO FLORENCE NOW, AND DEVELOP WITH ITS MAGNIFICENT GROWTH. YOU WILL ALWAYS BE GLAD YOU DID IT. Address

GEO. M. MILLER,
Florence, Oregon.

A BORN ECONOMIST.

Our little Bess has been brought up
In a menage that's modest:
And yet she does indulge in flights
Of fancy just the oddest.

Mama, of course, has taught the tot
Ideas economic:
But Bess applies them in a way
That's oftentimes truly comic.

One summer eve when Venus shone
While still the daylight dallied,
A Queen altho' the sun's fierce kiss
Had left her slightly pallid.

We saw that, tho' the rest all gazed
Aloft in admiration,
Bess' dainty little features wore
A look of deprecation.

"A penny for your thoughts," said I.
Then gravely spoke our girl:
"I fink they're stwagavag in heaven
To light a lamp so early."

—M. N. B., in Boston Globe.

A BOSTON WOOING.

A dainty-maid of Beacon street
He loved with honest passion,
And bowing humbly at her feet
He spoke in lover fashion:
"Thou art my soul, my star, my light,
Thy grace all else surpasses";
And like a dewdrop gleaming bright
A tear fell on her glasses.

She answered not a single word,
The scene was too affecting.
But he divined that she had heard
And there was no rejecting.
"Twas as when through the depth of night
A brilliant comet passes,
He saw the tear, a jewel bright,
That glistened on her glasses.

—FLAVEL S. MINES in Munsey's Weekly.

The Coming Thing.

Stranger—"I would like to get a room here."
Hotel Clerk—"All right, sir. Boy! Show the gentleman to—"

"One moment! If I should wish to deposit a few
valuables in your safe they would be perfectly secure.
I presume?"
"They would, sir."

"Your safe is one of modern construction, is it not?"

"Yes, sir. There is on better safe in the country."
"The combination, I dare say, is one that taxes
your memory?"

"Why, of course, the combination what makes
you look at me so sharply? Ah, I see! (Produces revolver.)
"My friend, I'll give you just three seconds
to get out of here. We draw the line at mind readers."

Our dear little daughter was terrible sick,
Her bowels were bloated as hard as a brick.
We feared she would die
Till we happened to try
Pierce's Pellets—they cured her, remarkably quick.
Never be without Pierce's Pellets in the house.
They are gentle and effective in action and give immediate relief in cases of indigestion, biliousness and constipation. They do their work thoroughly and leave no bad effects. Smallest, cheapest, easiest to take. One a dose. Best Liver Pill made.

Force of Habit with a Woman.

After shopping for the greater part of a recent
afternoon a well-known Detroit lady, with a letter in
her hand, entered a drug store. She asked for and
received a postage stamp.

"Anything else to-day, ma'am?" inquired the clerk.

"No, I think not," she replied; "please send it to the house."

"I—I beg pardon, ma'am," stammered the clerk,
"but what is it you wish to have delivered?"

"Why, the—the—" Then suddenly refreshing her
mind she quickly added, "Oh, well, never mind it,"
and took the postage stamp and walked out.

The clerk afterward said he had never seen a better
illustration of the force of habit.

Every systematic housekeeper keeps Dr. Bull's
Cough Syrup on hand. Price, 25 cents.

For pain in the joints, rheumatism and gout, Sal-
vation Oil has no equal. Price, 25 cents.

"He should'n't say shoulder arms to those cavalry-
men." "Why not?" "They have nothing but swords.
He ought to say shoulder blades."—New York Sun.

A Chinese laundryman in Newark says he thinks
"Melican John" has most of his polish on his shirt
front. John is capable of fine irony.—Philadelphia
Ledger.

"Are those shoes too far gone to repair?" "No,
indeed. I think a new pair of uppers, with soles and
heels, will make 'em all right. The laces are good."
—Puck

Begins with a "W."—"Oh, what is her name? I
know it just as well as I do my own. Begins with a
"W." "Henderson?" "Yes, that's it."—Harper's
Bazar.

Mrs. Jason: "When they tie up a railroad they
don't actually use a rope, do they?" Mr. Jason:
"No; it is generally done with a string of resolu-
tions."—The Interior.

A man's ears are placed in such a way that he may
catch the things that are said in front of him. A
merciful Providence never intended that he should
hear what is said behind his back.—Atchison Globe.

A LEVEL HEAD.

The Advantage of Presence of Mind in an
Emergency.

During the late strike on the New York Central
Railroad, the militia were ordered to be in readiness
in case of a riot, but they were not called out.

In an interview, Gov. Hill said the troops were not
to be called upon except in case of an emergency.
The emergency had not arisen, therefore they would
not be ordered out. He remarked that this was the
first great strike with which he had had experience,
and he did not propose to lose his head; the only
point at which there had then been serious trouble
was at Syracuse, and there a deputy-sheriff had lost
his head and precipitated an encounter.

The strike continued several weeks and there was
riotous action at various points along the road, but
the civil authorities were able to cope with it with-
out calling on the militia.

The test of a man's real ability comes when an
emergency arises which makes a hasty call on his
good judgment and discretion. The man who retains
his presence of mind, maintains his equipoise and
exercises sound discretion at such critical junctures,
is to be relied on and will be put to the front.

Men with level heads have the staying qualities
which do not falter in the face of danger. Otis A.
Cole, of Kinsman, O., June 10, 1890, writes: "In the
fall of 1888 I was feeling very ill. I consulted a doc-
tor and he said I had Bright's disease of the kidneys
and that he would not stand in my shoes for the state
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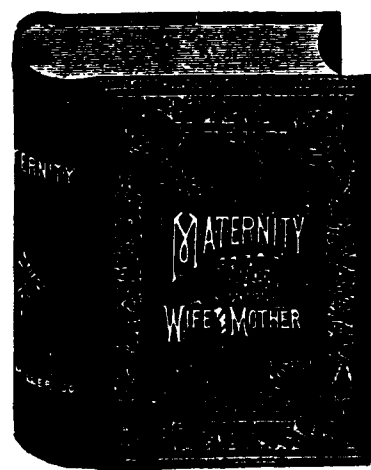
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BECAUSE HE DARED.

Up to her chamber window
A slight wire trellis goes,
And up this Romeo's ladder
Climbers a bold white rose.

I lounge in the ilex shadows,
I see the lady lean,
Unclasping her silken girdle,
The curtain folds between.

She smiles on her white rose lover,
She reaches out her hand,
And helps him at the window—
I see it where I stand.

To her scarlet lips she holds him,
And kisses him many a time,
Ah me! It was he who won her,
Because he dared to climb.

—THOMAS BAILEY ALDRICH.

THE METROPOLITAN MUSEUM TRUSTEE.

(With apologies to Tom Moore.)

One day outside the heavenly gate
A Trustee stood disconsolate,
And looking in he saw a place
Adorned with beauty and with grace—
A field where wondrous flowers grew,
Thro' which the birds of Eden flew,
Where by sweet brooklets in the shade
The souls of whilom mortals played.

Then questioned he, "What place is this?"
The answer came, "The realm of bliss
That man calls Heaven and seeks to win."
The Trustee asked, "Can I come in?"
And then the guardian of the gate
Replied, "Not now; you'll have to wait,
To-day is Sunday; and, you know,
The gates are shut that day below."

"How long will Sunday last?" asked he.
The Saint replied: "Eternally."

—FLAVEL SCOTT MINES in New York Life.

DISTANCE.

not know what still our souls embrace:
but there is,
sumes the solemn space

thoughtful men so tell—
field
s with planets dwell
ace wield—

That 'yond all these are suns so distant seen,
Their rays, light-winged, have flown
For ages through the space that looms between
Their systems and our own.

And yet, more awful in remoteness still
Are worlds so far away—
Beyond where orbs with Sirius shine, they fill
The void with endless day.

For years in thousands have still wended by,
Since what we see, those beams,
First flashed from thence, and to us through the
sky,

Still bring immortal gleams,
Oh truths we can not fathom, but embrace!—
A silent point there is,
Where time itself assumes the solemn space
Of everlastingness.

—W. DEARDEN.

Susie: "Papa, isn't it murder to kill a hog?"
Papa (who is a lawyer, with a sly wink at Mammy):
"Not exactly. Murder is assaulting with intent to
kill. The other is a killing with intent to eat."
—Harger's Bazar.

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petite is now good, I am free from pain, and feel
once more in good health."
—T. Loney, 32 Fairmount
st., Cambridgeport, Mass.

"About a year ago, I
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almost despaired of relief. Thinking Ayer's
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gan taking it, and am pleased to state that a
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ous than I have for many years." — Mary A.
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Sarsaparilla as invaluable in such cases." — James R.
Williams, Delana, Ill.

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pains in my stomach. I
consulted a physician, who
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dies, but all to no purpose. I became worse
instead of better, and was compelled to give up
work. A friend finally advised me to try
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My appetite returned, my food digested well,
I was free from headache, and to-day I am
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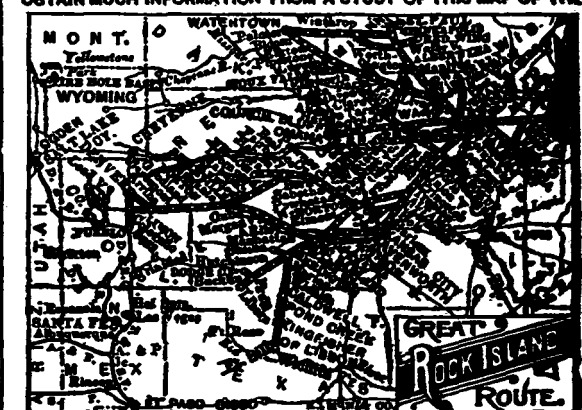
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"FORTITUDE AND GOOD CHEER."

Than the family physician, possibly, it seems to me no one has such opportunities for studying human nature as does the editor of a Spiritualist paper, especially when he is his own publisher. He has opportunities for close studies of all shades of character and of mental and moral developments under multifarious and widely differing conditions. I am going to give you extracts from the letter of an unknown heroine. Of such women are saviors and heroes born. Humble in station and poor in worldly goods, she is worth more to this nation than a thousand fashionable, diamond-bedecked women. The children of such a woman are the hope and the salvation of this world. Her story is simple, and relates to the homely duties and economics of a helpful wife and a loving mother, and to the hopes of a strong soul who does the best she can and with cheerful fortitude holds on her way without repining, and with confidence and faith as to the future. I don't know how her story will affect you, my readers, but I am glad to bear witness to its strengthening, contentment-breeding influence for me. Surrounded by no congenial neighbors, in the midst of creed-bound and bigoted church people; with fingers stiffened

and roughened by hard labor, this woman composes a symphony of light, sweetness, fortitude, courage and hope; and it comes so spontaneously and naturally that she doesn't know it, and will be surprised when she reads this. Here is the way she pen-pictures herself:

.... You have no idea how pleased I am with THE JOURNAL, though some of the writers, of course, differ in their opinions from my ideas. Some of them, however, tell better than I can what I believe. Some of them, bless them, I fancy are my spiritual kinsmen, though none are personally known to me, and only two of the readers outside my own family, are known to me. I feel as if THE JOURNAL's subscribers and contributors were all one family with headquarters at THE JOURNAL office. Perhaps you remember I promised to pay for the paper before August, but it seemed as if I could not possibly get the money, for I was sick and had to hire my washing done, which took the money that was intended for you. My husband did his best, as he worked every day and gave me every cent he made; yet when I paid the monthly dues on our place and bought the necessary things for a family of six it was little I could save. So when I received your reminder I felt very bad for I only had one dollar saved for you, but the next week I saved the rest of the \$2.50 and sent it and thought no more about it until I saw in last week's JOURNAL your greetings after your rest, where you said that as a whole the delinquent subscribers had done better than before during your absence. Then I thought, well, that means me. You can't guess how good it made me feel to know I had sent the amount, nor how grateful for your kindness. Although you were kind enough to cancel our old account, so sure as I can, I intend to pay it. Perhaps you think I don't try, but we have to depend solely on the earnings of a single pair of hands for the money to supply a family of six with food, clothing, fuel, school books, and to pay for a home, at the same time; and some of the time I have to hire my washing done, too. So you see there is not much money to lay idle, though I think it won't be long until we will be free from debt. We only owe \$75 now on our place, and I think we will be able to pay that in one year. I don't intend to get behind any more on THE JOURNAL, for I have begun to save for it now. I have thirty cents in my little bank for that purpose, and will add pennies and nickels each week until I get a year's subscription, then I will send it. Well, as I know you are tired out by this time with the length of this letter I will quit, but I could not help telling how glad THE JOURNAL makes me....

Most of THE JOURNAL's subscribers are in more fortunate financial circumstances than this woman. I wish all were imbued with her spirit and had her self-discipline. How many will emulate her example by doing their very best to support THE JOURNAL in every way within their power? I go the whole length of my cable-tow, and frequently strain it, too, in my efforts for you. Let there be full and complete reciprocity, to the end that we may be of the greatest mutual assistance, and the world receive the fullest benefits of our united efforts.

NOTICE TO PUBLIC LIBRARIES.

We are authorized by Madame Home to furnish gratis to free public libraries a copy of the work, "D. D. Home, His Life and Mission." The book is a large 12mo., well bound in cloth and adapted to library use. It gives much trustworthy information concerning psychical phenomena, as well as most interesting incidents of this prince of mediums' experiences with people of note in England and Continental Europe. Such of our readers as may be officers or patrons of libraries should bring this offer to the notice of the librarian or managing board and have application made for the work.

BACK NUMBERS OF LUCIFER.

We have numbers of this English Magazine for November, 1888, for sale at 25 cents. Readers will find articles of much interest in this issue. We also have numbers for July, November and December, 1889—and January, April and May, 1890 at 30 cents. Now is the time to order.

"OUR FLAG" PREMIUM.

I have been some time looking for a meritorious new book to offer as an inducement to new and old subscribers. I was seeking one that should be of universal interest and permanent value. After rejecting a hundred or more I selected "Our Flag." See advertisement elsewhere. Every patriotic American needs to be familiar with the information given in this book, and every parent should see to it that the children of the household master its contents.

PORTRAIT OF D. D. HOME.

Through the generosity of Mrs. Home, as heretofore announced in THE JOURNAL, we have a fine portrait of that incomparable medium, D. D. Home. It is the wish of Mrs. Home that all who have purchased the book, "D. D. Home, His Life and Mission," or who may hereafter buy it shall have a copy of this portrait. To those who have bought the book either from us or Colby & Rich we will send one of these pictures on receipt of five cents in postage stamps to cover cost of roller and postage. To future buyers it will be sent with the book free of charge.

THE JOURNAL in common with thousands who have come to know Mr. A. T. Pierce through his connection with Lake Pleasant Camp, offers him its sincere sympathy in his overwhelming financial loss occasioned by the burning of his cotton mills at Barrowsville, Mass. THE JOURNAL hopes it may turn out that the disaster is not irretrievably ruinous. Although nearly sixty, Mr. Pierce is full of energy, and with his high standing in business circles

he ought, it would seem, to be able to re-establish his works.

Mrs. E. L. Watson has been obliged to cancel her Cincinnati engagement owing to throat trouble. Her Cleveland lectures, October 19 to 26, will close her season. About November 10 she will reach Chicago, where she will be the guest of Mr. and Mrs. Bundy for a few days, and then return direct to her ranch, "Sunny Brae," near Santa Clara, California.

At the residence of her parents, 2137 Uber Place, Philadelphia, Leila E., only child of Russel C. and Lydia R. Chase, was joined in marriage to Walter S. Greenlee of Denver, Colo., October 15th, by Magistrate Jas. F. Neall. After a tour of the eastern cities the pair will reside in Denver, where the best wishes of hosts of eastern friends will follow them.

This is Meant for You.

It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention, of the thousands all about us who are suffering from scrofula, salt rheum and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for these troubles, as shown in our advertising columns, frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you. . . .

No greater triumph in medicine or chemistry has been recorded than Hall's Hair Renewer to restore gray hair to the color of youth.

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The Best Remedy

In this world, says J. Hoffert of Syracuse, N. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

Prejudiced, yet Convinced.

So. Norwalk, Conn., May, 1890.
Although I took Pastor Koenig's Nerve Tonic with a certain prejudice, it has done me so much good that I must thank him for it, because now I can sleep again. Since the terrible catastrophe of the Johnstown flood, where I lost five members of my family, terrible fancies occupied my mind, so that I was quite despondent. But now I come to myself again, and attribute this to the good effect of the Tonic.
Box 557. B. CUNZ, Pastor.

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

This remedy has been prepared by the Reverend Pastor Koenig, of Fort Wayne, Ind., for the past ten years, and is now prepared under his direction by the

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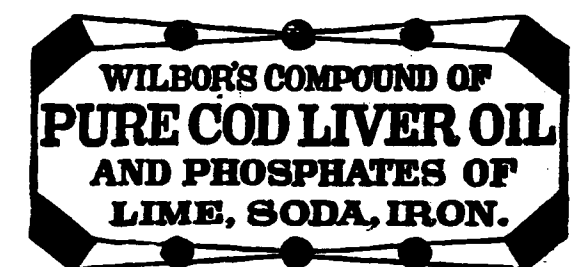
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